

Bible O.T. Gal 11.9
THE
P R O P H E C I E S

OF

H O S E A,

TRANSLATED,

WITH A

C O M M E N T A R Y

A N D

N O T E S.

By JAMES NEALE, A.M.
Of PEMBROKE-HALL, CAMBRIDGE.

L O N D O N:

Printed for the AUTHOR, and sold at his House near
Aldersgate - Bars; and J. WILKIE, at No. 71, in
St. Paul's Church-Yard.

M DCC LXXI.

THE
PROPHETIES

OF
HOSIA

TRANSLATED

WITH A

COMMENTARY

AND

NOTES

By JAMES NEALE, A.M.
OF PEMBROKE-HALL, CAMBRIDGE.

LONDON:

Printed for the Author, and sold at his House, near
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St. Paul's Church-Yard.

INTRODUCTION.

ARTICLE the FIRST.

An Idea of this Work.

OUR sacred books form a chain of events, the most comprehensive imaginable.

They give us an account of our habitable earth from its creation to its destruction; they moreover relate those intermediate occurrences that are sufficient to demonstrate the divine œconomy, with respect to man, throughout the total period of this world's existence.

The usual division of these books is generally known. Our little tract is taken from the volume of the minor prophets. We present to the public the discourses of Hosea, to whom the church has given the precedence among those prophets in the canon of the scripture.

In the Jewish nation God's prophets officially taught the divine will; they darted comminations against the guilty; they consoled the afflicted; they lifted up the promises of God to the view of his people; they predicted fu-

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ture events; and the veracity of such predictions time confirms.

These men, inspired of God, at his command, by public speaking, or typical representation, revealed to the people his decrees. When they spake, the priests committed to writing the discourse, which was afterward affixed to the walls of the temple, for universal perusal. It was then taken down, and deposited among the sacred archives, and from these materials were compiled the prophetic volumes of the Bible.

Our prophet affords a most interesting subject of disquisition. His language is all fire. His thoughts roll along as thunder. Thucydides among the Greeks, and Salust among the Romans, remotely give us some idea of Hosea's diction.

The learned professor Pocock has written a tedious folio upon this Prophet. Alas! it is a pity that he should barely collect the different opinions of translators and expositors, and then leave us to guess the true meaning.

The frequent ellipsis; the curt abrupt style; the manner of using the pronoun; the variation of pointing, render any version of this Prophet very difficult.

About twelve years ago I translated in my retired moments these prophecies; I compared the originals with the two capital versions; namely, with the septuagint and vulgate, and I own I was astonished to find them so confused and contrary, especially the septuagint.

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The performance was thrown aside, till reflecting lately upon the present state of things amongst us, and perceiving the matter of these discourses to be wonderfully adapted to such state and circumstances, I revised my papers, and I now send them abroad into the world as the most solemn indication of divine procedure, (which is invariable) and as a warning what we must expect from the GREAT God, unless a speedy national reformation and repentance take place.

Uncouth as this version may read, by reason of a strict adherence to the letter, the faithful will prefer it to the refined deviations of Castalio. Where the construction admits various senses, I have fixed on that which the Hebrew Grammar, and the faith of Christ's holy catholic church will support; and this also is corroborated by a scripture commentary, (for scripture is best interpreted by scripture) which will be accounted a precious treasure by a christian.

The remarks are intended to illustrate the text, to direct the practice, to demonstrate the gospel, inspire repentance, and promote faith and holiness.

The verbal criticisms, and variations of the antient versions from the Hebrew we shall not publish, as they are impertinent to our design.

ARTICLE the SECOND.

A View of the History.

A Clear knowledge of the Jewish history, especially of their regal state, is absolutely necessary to the right understanding of the prophecies. I propose with precision to give a short account of that period, which more especially relates to our Prophet. I would recommend a serious perusal of this article. In order to this, we should begin with the revolt of the ten tribes from the throne of David, and the formation of a separate kingdom under Jeroboam the son of Nebat, whose unhappy characteristic upon this account is, that he made Israel to sin. This plunged his subjects in a series of crimes, that terminated in their ruin. For one sin cannot be maintained but by perpetration of many more.

A revolt commenced by a people capricious, and unsettled, demanded the assistance of extraordinary measures. Religion ordered Jeroboam's new subjects to visit at stated times the temple of Jerusalem. This filled him with concern.

He proposed to prevent such pious emigrations. His residence in Ægypt had probably made him acquainted with their religion and customs. He, without delay, sets up an heifer in

in Dan and Bethel; he appoints an hierarchy; establishes a ritual; forms a party of worshippers to oppose the true ones at Jerusalem.

Here then immediately began an exercise of the faith and patience of those who regarded the religion of their ancestors. Hence likewise a continual source of discord and of vengeance, an inconceivable variety of stratagems to seduce, or to confirm seduction, repeated warnings and comminations; and lastly, a series of chastisements, till proving incorrigible, these revoltors were desolated as at this day.

Jeroboam therefore had set up a deity, a ritual, a religion, but statutes were wanting to oppose the law of Moses. A Prince of the name of Omri, (the murderer of Zimri, after a week's royalty, who himself had killed Elah when he was drunk) removed the royal residence from the beautiful Tirzah to Samaria, and there finished the dreadful code, called the statutes of Omri, *Mic. vi. 16.*

He is succeeded by Ahab. That monarch marries a foreigner, the daughter of an idolatrous priest. The new Queen proves a great zealot for Baal her god, whose worship is set up attended by a splendid procession of four hundred prophets.—Altars smoke, victims die, temples and groves arise.—God opposes all this by one man, even by Elijah the Tishbite. And punishes the wicked family by another, by Jehu.

Thus

Thus Baal, and the calves of Dan and Bethel, conspired to mislead an unhappy nation.

An inundation of idolatrous practices broke in. We have a strange instance of human depravity in Amaziah, who in his illness sent to Belzebub, the prince of the devils, but Elijah stands forth again for the glory of the true God.

The kings of Israel destroyed Baal and his idolatries frequently. But they kept the calves for the very same political reason that induced Jeroboam to set them up. Baasha killed all Jeroboam's family, but retained his impiety. That zealous overturner of Baal Jehu did the same, so powerfully does ambition affect the mind more than any thing else.

All sorts of corrections pursued these people, for sin and punishment inseparably follow one another. The neighbouring nations, mighty through their weakness, deluged the land with various ruin, the Syrians especially. But it pleased God to promise, by Jonah of Gath-hepher, that in the reign of the third prince from Jehu there should be a short torrent of prosperity.

The second Jeroboam is that prince; he reigns forty years. Plenty, splendor, dominion, victory go before him; his troops take Hamath and Damascus; he enlarges his kingdom.

This is the precise moment God fixes upon to send his Prophet. It is during the reign of Jeroboam he fulminates the menaces of God,
and

and at the same time gives the balmy dew of consolation. For the kingdom was composed of two parties, of a vast majority of idolators, of a few that acknowledged the true God. He threatens the former; he comforts the latter.

The people despise both God and his Prophet. The consequence is, Jeroboam's successors dip their sceptres deeper in blood. His own son is killed in the first month of his reign, by Shallum. The Assyrian invades, they become tributary. In one of the Assyrian ravages the Gileadites, so loudly called upon in these discourses, are carried away captive. Still they revolt. At length Hoshiah blinded, infatuated, rebels. His capital, Samaria, suffers what is predicted at the conclusion of these prophecies, and the besom of universal ruin sweeps the wretched nation from the promised land, scattering them unto this day, like dust over the face of the world. The prophet lived to see this destruction of Israel. Judah, like a taper in the socket, gave unequal light for a short season, and then expired.

How remarkable is this period when our Prophet appeared. In Asia the first and most antient monarchy from the æra of Nimrod concluded with Sardanapalus. Arbaces, with his warlike Medes, as is ever the case, found an effeminate people an easy prey. Great revolutions and a triple empire followed. The capitals Babylon, Ecbatan, and Nineveh.

Africa

Africa receives the fugitive Dido, and Carthage is founded, a city that disputed in latter times the sovereignty of the world.

In Europe Lycurgus is immortalising Sparta by rigid laws, and the Greeks begin to cultivate the polite arts, and establish liberty. If we look more westerly we behold the walls of Rome, just reared, and wet with fraternal blood. The nations beyond, now the most civilized, lying then in savage barbarity—All we know of our own island is that the Phœnicians, the Dutch of those ages, came sometimes with their ships to one corner thereof, and brought away tin, and also did us the honour to name some of our little villages on the coast.

Read, philosopher, what has been written fifty years before the first Olympiad, then go to the Jews quarter and believe.

ARTICLE the THIRD.

Of that Knowledge and Reverence of God which these Prophecies inspire.

TWO sections will comprise what I have to say upon this head. 1. I shall examine what Ideas of God we may form from his names. 2. View the divine œconomy.

S E C T.

S E C T. I.

Of the Names of God.

IT is the glory of Christ's Holy Catholic Church to receive from the only true God the knowledge of his name and will. The Jews have invented many cabalistical whimsies on this head. Heathens have formed a God of their own imaginations. But none can receive any knowledge of the Father of all, but by the illumination of the everlasting Word.

We cannot understand the creation of a mite, much less the Creator himself. We are miracles, we are mysteries to ourselves. We are created with intellectual powers, but these are debilitated by sin. God reveals his name and will, and by a divine energy awakes man to seek and find the true God, by and through him who is the way, the truth, and the life.

It is true that a name is not necessary to the Godhead, considered absolutely, but it is so when we consider it relatively: for every name of God, discovers that he is made to us whatever that name implies, in the most perfect sense.

The most frequent and awful name of God we meet with in these prophecies is the name JEHOVAH. The Jews term this Shem Hamphoreth, the sole incommunicable name. It denotes the self-existent one everlasting God. The French bibles continually render it by

C

l'Eternel.

l'Eternel. St. John in the Revelation by WHO IS—WHO WAS—and WHO IS TO COME—The Greeks, conversant with the Phœnicians, derived from hence their God IAO, Jupiter, or Jove. By this name is made known the one Lord and Creator of all; the most absolutely perfect God.

With respect to the church, God hath been pleased to ordain an indissoluble relation, namely, that he will be their God and Father, and that they shall be his people and children. This wonderful transaction is revealed by the name ELOHIM.

This is a plural from a root denoting an oath, cursing, or execration. For God confirmed this covenant by oath to Abraham and to his seed for ever; and Christ therein was made an execration, when he paid the penalty and suffered the malediction of the law.

This plural in scripture is used uncommonly. Moses in Genesis has this mode of expression. The ELOHIM said unto him (Abraham) I will make a covenant between ME and thee—ELOHIM three persons, ME one Godhead. So David, O ELOHIM, THY throne is for ever. The reverend name of the one God is JEHOVAH; but what says our prophet? I will save them by JEHOVAH their ELOHIM. The same prophet speaking of Judah's fidelity calls the ELOHIM HOLY ONES.

EL imports strength. EL may peculiarly belong to the Father; for this name the Lord repeated

repeated on the cross, crying, ELI, ELI, my God. He called upon his Father.

Adonai substituted by the Jews in the room of Shem Hamphoreth, which they believe unlawful to utter. This is the Dios of the Greeks and Adonis of the Syrians. The names HIGH, HIGH ONE, are found in our prophet; also that majestic lofty congregated name, JEHOVAH ELOHIM SABBAOTH: Sabbaoth that is of armies angelic or human. The Greeks also gave their Jupiter the name Jovis Sebastiou.

In these discourses, the Christ, the son of the living God, receives glorious names. ISHI my husband, the bridegroom of the church: so St. Paul, I have espoused you, as a chaste virgin, to one even Christ. ANGEL, the messenger of the covenant appearing with humanity in his temple, who is JEHOVAH. LIGHT, prepared as the morning, revealing immortality. RAIN, watering with spiritual showers his saints. KING, to whom the Jews shall return in the end of days. MESSIAH, anointed to save, one of the ELOHIM, expressly called so. He shall judge the world, and the people with his truth. To him shall every knee bow down.

Such is the God, in whose name his prophet speaks.

S E C T. II.

Of the divine Oeconomy.

I shall briefly sum up what I have to say upon this head. By divine œconomy I understand that government by wise and invariable laws, according to eternal counsel, whereby all created beings are directed for God's glory to their respective ends.

The visible world proclaims a God, the maker and preserver of all things—And as CREATOR and PRESERVER, he, without doubt, must direct his operations by unerring wisdom, sanctity, and truth. This all reasonable men must grant.

God cannot originally create any thing wicked. Good spirits, good creatures, eventually degenerate, become bad, and suffer punishment, which mutability and corruption God permits, but nevertheless it shall finally be productive of glory to him. For shame, which implies unholiness, impotence, or folly, cannot possibly affect the Deity. Wherefore it is true, whatever is is RIGHT, (that is) is the result of infinite wisdom.

A paradisiacal state, a golden age, must then once have existed; reason, record, tradition, confirm it. But this state presently ceased, and universal depravity succeeded. Had divine goodness vouchsafed no interposition, as
in

in the case of fallen spirits, God's justice would have suffered no violation.

Wherefore this interposition to save constitutes a lively display of sovereign mercy : and as such interposition is the arm of God, it must be effectual to full accomplishment of what he has ordained ; and the mode, instrumental causes, means, &c. as being of divine appointment, ought with profound submission to be received and admitted.

Here then commences the particular regimen of God, the perfect execution of his eternal purposes, a kingdom of grace that shall survive the kingdoms of the earth.

By man came death. By man, so God decrees, shall life arise and immortality. This person shall be Head, Prince and Saviour. He shall be Captain over an innumerable army, militant first, then victorious and triumphant for ever.

The desire of all nations therefore is a title suitable to such a glorious Redeemer ; but as he is one, and his appearance determined, he must pertain to one nation, family, and the glorious æra must be pointed out.

This is done. Here is a thread of sacred and historic truth, whose commencement is from the foundation, and whose expiration is with the dissolution of the world. How magnificent and grand ! Abel, Shem, Noah, the deluge, after the deluge the patriarchal religion ; Ægypt the school of affliction ; a nation formed ; judges ; kings ; division ; rebellion ; punishment ;

ment; restoration. The line of David preserved in the tribe of Judah; the sceptre departs; a foreign prince is seated on David's throne.

This is the moment predicted, in which SHILOH was to appear; he comes accordingly. The true David, the second of the ELOHIM, as agreed before, and declared by types, sacrifices, and prophecies is made an execration; he suffers the rigour of the law. These sufferings God accepts; he dies; he rises again; ascends into heaven; he is invested with authority to judge both quick and dead.

The christians are his church, whom he governs and instructs, defends and preserves. The rebellious Jews are driven from their city; Jerusalem is destroyed; all nations are witnesses to their inflexible obstinacy and dispersion. There is a promise however of their conversion and collection before time expires.

The earth has only two seeds, of the serpent most numerous and elder, of the woman few and younger. As there is enmity, consequently war. The former is an agreement with hell and death, the latter with the true ELOHIM. The former is animated by that spirit of whoredoms mentioned in these discourses, the latter by the Holy Spirit of the ELOHIM whom the world in darkness and excision cannot receive.

Hence penal fire and vengeance, hastening to destroy the world; hence a line of righteous men preserved amid general depravity.

Here

Here is the foundation of God's œconomy ; of promises and menaces ; of corrections and desolations. The Most High does all things in number, weight, and measure ; the times are in his hand ; he plants and plucks up ; he sends destroyers to scourge our crimes, and he removes them when they drive us to repentance ; he preserves his church throughout every generation, and the gates of hell shall not prevail against it.

ARTICLE the FOURTH.

A Testimony of some pious Ecclesiastics of this Island.

THESE good men, after reprobation of Deistical, Socinian, Arian, Popish, and religious errors, and a refutation of sundry mistakes in church-government, speak after this manner of the present age.

They bewail, lament, and witness against those God-dishonouring sins and evils which universally prevail among all ranks ; they proceed to an enumeration of these sins ; they first mention atheism, infidelity, enmity, ingratitude to God ; then 2. Self-love and seeking, unbelief, distrust of God, hatred of God and of his image in others ; 3. Pride, presumption, carnal security, luxury, neglect of family duties,

ties, tempting God, by neglecting means, superstition, giddiness, unsettledness in religion, error and delusion; 4. Contempt of Christ and of his glorious gospel; pharisaism, idolatry, rebellion, back-sliding, selfishness, ingratitude, unthankfulness, lukewarmness are next noticed; they then 5. Go on, to lament the neglect and abuse of the ordinances of God, to bewail the dreadful inundation, of cursing, swearing, and perjuries without number; of every possible profanation of the name of God. They deplore the universal abuse and contempt of the Lord's day, the gross, infinite, and unspeakable breaches of every relative duty, especially the pride, oppression, bad example of superiors, and the disobedience, envy, rebellion of inferiors.

They protest against the grievous depravity, corruption, indolence, ambition, ignorance and avarice of the priesthood; against the injustice, falsehoods, incontinencies, drunkenness, gluttony, intemperance, worldliness, &c. &c. &c. of the people.

So they represent our case; how truly let every one judge. Were the discourses following written then for us, upon whom the ends of the world are come?

[17]

THE
PROPHECIES OF HOSEA.
INSCRIPTION.

CHAP. I. Ver. 1.

THE WORD of JEHOVAH that was to Hosea, the son of Beeri. In the days of Uzziah, Jotham, Ahaz, Hezekiah, Kings of Judah. And in the days of Jeroboam, King of Israel.

SCRIPTURE COMMENTARY.

Uzziah, or *Azariah*, his history, 2 Chron. xxvi. 2 Kings xiv. 21, and xv. 2.

Jotham, 2 Kings xv. 33. 2 Chron. xxvii.

Abaz, 2 Chron. xxviii. 2 Kings xvi.

Hezekiah, 2 Kings xviii. 2 Chron. xxxiii. 27 and xxix.

1. *Jeroboam*, 2 Kings xiv. 23. 1 Kings xi. 26. Amos vii. 9. 1 Kings xiv. 10.

Hosea denotes a Saviour. *Beeri* my well.

REMARKS.

These reigns amount to this to open the sense of one hundred and thirteen many things in these prophetic years. *Hosea* must have exercised his prophetic men and manners, we shall functions many years, uncertain how long. find that more than twenty-six centuries have not

Jeroboam,] all spoken of changed them for the better.

Israel, was delivered during his reign. A key Our prophet was sent to

18 THE SYMBOLICAL MARRIAGE.

to a nation, externally prosperous, internally divided, totally corrupt, to a people destitute of solid piety, yet devoted to formality and superstition. Abandoned to their passions, continual scenes of guilt successively brought down vengeance upon them. The leading topics of accusation are infidelity, pride, idolatry, licentiousness, hypocrisy, luxury, vain-glory, profligate manners, universal adultery, and impurity.

DISCOURSE I.

The SYMBOLICAL MARRIAGE.

P R E F A C E.

CHAP. I. *Ver. 2.*

The beginning of the Word of **JEHOVAH** in Hosea.

SCRIPTURE COMMENTARY.

This prophet acknowledged in the New Testament

Hosea	xi. 1.	Matt.	ii. 15.
	vi. 6.		ix. 13.
	ii. 23.	Rom.	xii. 7.
xiii. 14.		ix. 25.	
		1 Cor.	xv. 54.

Prophecy by spirit, 2 Sam. xxiii. 2.

By vision or dream, Num. xii. 6.

Habac. ii. 2.

If. xxi. 10.

By angel,

Zach. i. 9.

GOD's

THE SYMBOLICAL MARRIAGE. 19

GOD'S COMMAND.

CHAP. I. Ver. 2.

Now JEHOVAH said to Hosea—go—take to thyself a wife of whoredoms, and children of whoredoms.

SCRIPTURE COMMENTARY.

Spirit of whoredom, Levit. xx. 5. Ezek. xxiii. 7.

Exodus xxxiv. 15.

A breach of faith to God, who is the husband of the soul. Committed by worshipping images, Jer. iii. 9. Ezek. xvi. 17. and 36 ver.

In selling or buying idolatrous wares, Is. xiii. 17. Rev. xi. 18.

In God's blessings being ascribed to the creature, Hof. ii. 5.

In teaching or receiving doctrines of such tendency, Rev. ii. 20. xxi. 22. xvii. 2. xix. 2.

The sin declared, Ezek. xvi. 28. Lev. xvii. 7. Jud. ii. 17. and viii. 27. 1 Chron. v. 25. Ps. lxxiii. 27. Ps. cvi. 39.

Wife, children, cause, effect, tree, fruit,

NOTES.

Did the prophet literally obey? Some think such obedience inconsistent with the prophetic sanctity. If there is turpitude it affects the giver of the command, in a vision, a parable, or a fact. The case is the same. It is the religious state of the Jews that was to be represented, could it be any other way? That adulteress is a synagogue.

TO THE SYMBOLICAL MARRIAGE.

WHY GIVEN.

CHAP. I. Ver. 2.

For the earth hath altogether departed by
whoredom from the presence of JEHOVAH.

SCRIPTURE COMMENTARY.

God our husband, If. liv. 5. Jer. xxxi. 32. 2 Cor.
xi. 2. John iii. 29. Isa. lxi. 10. Joel ii. 16. Pf.
xix. 5. Mat. xxv. 1. Jud. xiv. 11. If. lxii. 5.
John ii. 1. Cant. iv. 8. If. liv. 5. 2 Cor. xi. 2.

NOTES.

They are all gone out ble. There is none that
of the way. They are al- doth good. The whole
together become abomina- world is guilty before God.

The PERFORMANCE.

CHAP. I. Ver. 3.

So he went and took Gomer, the daughter
of Diblaim.

SCRIPTURE COMMENTARY.

Gomer has two significations; namely, consumption
and perfection. Perhaps some eminent prostitute,
the type of Israel. Diblaim, two lumps of figs,
two kingdoms, plunged in lasciviousness.

THE SYMBOLICAL MARRIAGE. 21

A S O N B O R N.

CHAP. I. Ver. 3, 4, 5.

And she conceived, and bore him a son.
And JEHOVAH said unto him, call his name Jezreel, for yet a little while, and I will avenge the bloods of Jezreel upon the house of Jehu, and I will cause the kingdom of the house of Israel to cease; and it shall come to pass in that day, I will break the bow of Israel in the valley of Jezreel.

SCRIPTURE COMMENTARY.

Naming children, Gen. v. 2. xvii. 19. Luk. i. 62.

Pf. cxxxii. 11.

Jezreel, 2 Kings x. 8.

Jehu, 2 Kings xv. 10. his history

ix. 10.

xv. 29.

x. 17.

viii. 1.

x. 11.

Israel destroyed, 2 Kings xvii. 23.

All Israel forsake God, 2 Chron. xii. 1. 1 Sam. ii. 4.

Ezek. xxix. 3. Jer. xlix. 35.

Monaliam, 2 Kings xv. 19. also If. liv. 17. Josh. xvii. 16.

Jezreel. Zara-el God will sow.

N O T E S.

The conception sin, the birth punishment.

Jezreel not Israel, a on the king; two, on the city, where under Ahab kingdom; three, speedily. such bloodshed was caused. *A little while* I will Here is vengeance, one, avenge. So Jehu's zeal for

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for God was a pretence, the reign of Hezekiah.
ambition the real motive. Prosperity begets security.
House of Jehu] Jeroboam. *The bow*] strength elated
That infatuated prince with successes; at this pe-
heard his doom, and like riod they were full of self
a prince despised it. *Bloods*] confidence.
the complicated murders *Break,*] a divine power
of JEHU. *To cease,*] the shall render abortive all ef-
prophet lived to see this in forts to deliver themselves.

A D A U G H T E R.

CHAP. I. Ver. 6.

And she conceived again, and bare a daughter; and he said unto him, call her name *Lo-ruhamah*. For I will not add, "I will have mercy upon the house of Israel," but, by taking, I will take them away utterly.

SCRIPTURE COMMENTARY.

Rejection, Jer. vi. 3. Jos. xxii. 27. Mat. iii. 12.
Matt. xxv. 33. Rom. ix. 22. 2 Cor. ii. 15. Rev.
xiii. 8. xvii. 18. xx. 15. Rev. ix. 4. Jer. xiii. 14.
Amos vii. 8.

Lo-ruhamah not obtaining mercy.

N O T E S.

Again,] incorrigible sinners receive heavier woes. Jews; spiritually by that of all unbelievers.
I will not add, (for if I did the name *Lo-ruhamah* would be improper) *I will have mercy*, literally fulfilled by the rejection of Left to justice how dreadful to the guilty. But do Jews relent, do the dead tremble? No—the wind must arise.

P R O.

PROMISE to JUDAH.

CHAP. I. Ver. 7.

But I will have mercy upon the house of Judah. And I will save them by JEHOVAH their ELOHIM. But I will not save them by bow, by sword, nor by battle, by horses, nor by horsemen.

SCRIPTURE COMMENTARY.

The Assyrian who destroyed Israel, was destroyed with eighty thousand troops before Jerusalem, Is. xxxvii. 36. 2 Kings xviii. 13. 2 Chron. xxxii. 1.—spiritually —By Christ of the tribe of Judah, Jer. xxiii. 6. Ezra, i. 1. so 2 Kings xvi. 5. Is. vii. 1. Zech. iv. 6. and ix. 10. 2 Kings xiii. 29. Ps. xxiii. 16.

NOTES.

Observe in Christ positively all salvation, in human strength no salvation. The Chaldee paraphrast confirms this, rendering it — He will save them through his WORD—this allows the WORD to be JEHOVAH. — Save] the guilty by a crucified Christ, and no other way. It is pride not to acquiesce, hence Deism is the religion of Satan.

ANOTHER SON.

CHAP. I. Ver. 8, 9.

And she weaned Lo-ruhamah, and she conceived and bare a son; and he said, call his name Lo-ammi. For—not my people — YE—and I will not be for you.

SCRIP-

24 THE SYMBOLICAL MARRIAGE.

SCRIPTURE COMMENTARY.

Isa. lxvi. 6. Lo-ammi not my people.

N O T E S.

The Gileadites, in one of the Assyrian excursions, were carried into captivity, were weaned from the blessings of their native soil to pine among barbarians. The remnant continued impenitent. Gomer bears, Israel sins. *Lo-ammi,*] an extirminating vengeance.—When God withdrew his protection, they were presently swallowed up by the Assyrians.

PROMISE to GOD'S PEOPLE.

CHAP. I. Ver. 10.

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured, nor numbered, and it shall come to pass, in the place where it was said to them—Lo-ammi YE—it shall be said unto them Beni Elchai.

SCRIPTURE COMMENTARY.

Foretold, confirmed, and established in the following scriptures, Gen. xxii. 17. 2 Kings xvii. 6. Is. x. 22. John i. 12. Rom. ii. 23. iv. 18. ix. 25. xi. 16. Gal. i. 28. iii. 7. 1 Pet. ii. 10. Jam. i. 1. 1 John iii. 1, 2. Gal. vi. 16. Beni Elchai—sons of the living God.

N O T E S.

Ye] for the consort of faken God, a multitude the few who have not for- which no man can number shall

shall triumphantly praise God for ever — The true Israel — The Chaldee paraphrast ascribes these words to the times of the Messiah. therefore alive unto God, through Jesus Christ our Lord. See the manner, John i. 12. Rom. viii. xiv. 2 Cor. vi. 18. Exod. iv. 12. Sons] of the living God,

HOW PERFORMED.

CHAP. I. Ver. 11.

For the children of Judah, and the children of Israel, shall be gathered together, and appoint themselves one head; and they shall come up out of the earth.

For great—the day of Jezreel.

SCRIPTURE COMMENTARY.

Gathered] the church saved, Heb. xii. 23. Eph. v. 25. Col. i. 18, 20. Mat. xvi. 18. Acts ii. 47.

By the Gospel heralds called together, and forming one body, Eph. iv. 12. Rom. xii. 5. Eph. ii. 16.

iii. 6. and iv. 4. Col. iii. 15. i. 24. 1 Cor. xii. 13. Christ the head,] 1 Cor. xi. 34. Ezek. xxxiv. 23. and xxxii. 22. Jer. xxx. 20. Eph. i. 22. v. 23. Ps. ii. 6.

See Is. xi. 13. Jer. iii. 18.

The day of Christ,] Luke xix. 42. Ps. lxxxix. 15. Is. Is. xxxiii. 6. Rom. viii. 18.

NOTES.

Judah] first, for the lion of that tribe was to deliver.

The church is a gathering together, by calling out of the world,

The head] over all things to his church — Jesus Christ.

Come up] out of the wilderness, leaning upon him, ascending to heaven.

26 THE SYMBOLICAL MARRIAGE.

The day of Jezreel] — Great the day of his humiliation, great the day of his exaltation, when he shall come in glory to judge the world!

Jezreel is taken variously — The day of Jesus — Great his reign, whose kingdom ruleth over all!

INSTRUCTIONS to the FAITHFUL.

CHAP. II. Ver. 1, 2, 3.

Say ye to your brethren Ammi, and to your sisters Ru-ahmah.—Plead with your mother, plead—for she—not my wife, and I am not her husband.

Let her therefore remove her whoredoms from her face, and her adulteries from between her breasts,—lest I strip her naked, and set her as in the day of nativity, and make her like a wilderness, and stay her with thirst.

SCRIPTURE COMMENTARY.

Confirmed, Is. l. i. Matt. xxiii. 23. 1 Tim. v. 20.

—The sin, Ezek. xxiii. 3. and xxvi. 16. iv. 13, 15, 23 verses. Jer. iii. 1. Job xxii. 6. Matt. xxiii. 38.

Punishment, Lam. iv. 4. Gen. xlvii. 19. Is. xxxv. 7. lv. 1. John iv. 14. viii. 44. 1 Kings xvii. 18. Amos viii. 11.

Wilderness, Ps. xlv. 19. Deut. viii. 15. Jer. ii. 6.

Is. xxxv. 1. xli. 8. lxiv. 10,

Ammi—my people. *Ru-ahmah* obtaining mercy.

NOTES.

Brethren-sisters] one family — in the eighteenth century, this is in a manner exploded.

Mother,] the synagogue in unbelief; *whoredoms*, open sins; *adulteries*, secret sins; cease to do evil, learn to do good.—Christ preached the doctrines of grace,

THE SYMBOLICAL MARRIAGE. 27

grace, his first word is
REPENT.

Naked, a wilderness thirst,] these menaces denote spiritually, the wretchedness of our nature—no covering from avenging justice a desert without abode, and without a drop of comfort, to refresh under tormenting agonies.—We are taught,

1. A multitude will be saved.

2. These shall be gathered by effectual calling.

3. Jesus shall be their only head.

4. This dispensation will appear great and wonderful.

UNBELIEF. — PUNISHMENT.

CHAP. II. Ver. 4, 5, 6, 7.

Now I will not have mercy upon her children, for children of whoredoms—THEY —

For their mother hath played the harlot, she that conceived them hath done shamefully.

For she said—I WILL go after those who make me to love them, the givers of my bread, and my water, my wool, and my flax, mine oil, and my drink.—Therefore, behold,

I WILL hedge up thy way with thorns, and wall a wall, that she shall not find her paths.

And she shall follow after her lovers, but she shall not overtake them, and she shall seek them but shall not find.

SCRIPTURE COMMENTARY.

Mother,] Gal. iv. 16. Matt. xii. 50.—*Children,* Hof. v. 7.

Deut. xxxii. 5. xvii. 10. and 28. Rom. ix. 8.—*Self,*

Matt. xvi. 24. Luke ix. 13.

Will of self,] John i. 13. Rom. ix. 16. viii. 20. Eph.

ii. 3. there called WILLS.

28 THE SYMBOLICAL MARRIAGE.

Corruption confirmed, Ezek. xvi. 45. and 36. Num. xiv. 35. Isa. xv. 21. Rom. ii. 21. also Jer. xlv. 17.—
Punishment. Job iii. 23. xix. 8. Lam. iii. 7. Luc. xv. 4. Ezek. xvi. 41. Lam. i. 2.

NOTES.

Their mother] hath played the harlot, the reason of the command to take Gomer—the type of Israel.

Total corruption, the fruit of self-will, which is the source of our misery.

I will go] after the calves, after idols, whatever is loved more than God.

Make me to love], by gratification of corrupt desires.

Givers,] sacrilegious blindness!—*Bread*, nourishment; *water*, refreshment; *wool and flax*, all outward necessities and elegancies; *oil*, ointments used by the luxurious; *drinks*, draughts of pleasure in abundance.

The punishment. — *You will rebel, I will hedge up*. i. e. raise unsurmountable difficulties, thorny sorrows, piercing afflictions.

These are insufficient — *I will wall a wall*], a proverb, a wall stronger than an hedge, fiercer trouble shall rise.

Not find], it is plain there is seeking, namely, death in the error of the way; — evil desire urges, God prevents; this, in fact, is mercy.

Shall follow] irritated, shall plunge deeper in crime;—such is the fight.

PUNISHMENTS SANCTIFIED.

CHAP. II. Ver. 7.

Then she shall say, I will go, and return to my first husband, for then it was better with me than now.

SCRIPTURE COMMENTARY.

See Luke xv. 17, 18. 1 Cor. xi. 32. Jer. iii. 1.

Then]

NOTES.

Then,] when by these hammers the heart is broken, then, and not before, we come to ourselves, we are awakened, we reflect upon man's original felicity. An image of God, in fellowship with his creator. — So convicted, punished, weary, and heavy laden, we are brought back to the shepherd, and bishop of our souls.

IGNORANCE. — PUNISHMENTS.

CHAP. II. *Ver.* 8, 9, 10, 11, 12, 13.

For she did NOT KNOW
That I gave her corn, and wine, and oil,
and multiplied to her silver, and gold, which
they offered to BAAL.

PUNISHMENTS.

Therefore

1. I will return, and take away my corn in the time thereof, and my wine in the season thereof.

And

2. I will take away my wool, and my flax, given to cover her nakedness.

For now

3. I will discover her vileness, in the sight of her lovers, and man shall not deliver her out of my hand.

4. Then I will cause all her mirth to cease, her feast day, her new moon, and her sabbath, and all her appointed feasts.

5. And I will destroy her vines, and her fig-trees, whereof she hath said, these are my rewards

30 THE SYMBOLICAL MARRIAGE.

rewards that my lovers have given me, but I will turn them into a forest, and the beast of the field shall eat them.

6. And I will visit upon her the days of the BAALIM, wherein she burnt incense to them; and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgot ME.

JEHOVAH speaketh.

SCRIPTURE COMMENTARY.

Ignorance of our nature, Mic. iii. 6. Eph. iv. 17. and 18 verses, Num. xv. 24. Acts xvii. 30. and iii. 17. 1 Tim. i. 13. 1 Pet. i. 14. 1 Cor. xv. 34. Luke i. 79. Matt. iv. 16. John. i. 5. Zeph. i. 6. Jer. li. 17. Pf. lxxiii. 22. Is. lvi. 10. Jer. iv. 22. Hof. vii. 9. Isa. xlv. 6. Ezek. xvi. 17.

Punishment, Hof. v. 15. Jer. v. 17. Levit. xxvi. 16. Mic. vi. 15. Hag. i. 6. Ezek. xxiii. 26. Jer. xxix. 17, 18. Nahum iii. 5, 6. Ezek. xvi. 37. and xxiii. 29. Jer. x. 18. 1 Kings xviii. 26. Is. xliii. 13. and i. 14. Deut. vi. 14. Num. x. 10. and xxviii. 11. Amos v. 23. Lam. v. 15. Jer. vii. 34. xvi. 9. Lam. i. 7. Jer. v. 17. Pf. cv. 33. Exod. ix. 25. Joel i. 7. Is. v. 5. Is. xxxvi. 16. Pf. lxxx. 12. Exod. xx. 5. Deut. vi. 9. Jer. xxiii. 27. 2 Chron. xxiv. 7.

Read, Ezek. xvi. xvii. and xix chapters. Jer. xiii. 27. These scriptures let us search and consider—the labour shall not be in vain.

N O T E S.

We have here the great sin of spiritual blindness, with its fatal effects.

Corn, wine,] blessings they knew not the sanctified end, so abusively presented them to the devil.

I will return]—God is said to repent, to return, when there is a change in the courses and effects of things.

My corn]—God the proprietor of all, who is a faithful

THE SYMBOLICAL MARRIAGE. 31

faithful and wise steward.

And now] I will discover the depths of hell, especially of impurity and hypocrisy.

Feast-days,] celebrated carnally, shall be taken away; no power in time, no form.

The vine,] the season first blasted, then the vine, heavier corrections when lighter are despised.

I will punish,] for sin and punishment go together.

Forget,] here is this sin's progress; 1. something is loved more than God; 2. this idol is honoured with labour, time, and cost; 3. we recommend it, we strive to proselyte others; 4. warnings are despised; 5. our hearts petrify, and God is remembered no more, nothing makes impression.

The scope of this scripture is plain; 1. God is good to men; they wickedly forsake him for the slavery of devils.

2. It appears that a nation in such a state may be victorious, opulent, may have splendid religion, and all kinds of bravery, but

3. God will punish by famine, murrain, pestilence, desolation, earthquake, civil and foreign war.

4. If incorrigible, the very form of religion shall be taken away; penal judgment, vengeance, extirpation, universal destruction. Will not history for more than two thousand years prove this? O Europe! Europe! what shall be done to thee, thou art ignorant of the day of visitation.

THE PROMISE EXPLAINED.

CHAP. II. Ver. 14, 15.

First by the EXODUS.

Now behold, I will allure her, and cause her to go into the wilderness, and I will speak over her heart.

And I will give unto her, her vineyards from thence, and the valley of Achor for a door

32 THE SYMBOLICAL MARRIAGE.

door of hope, and she shall say there, as in the days of her youth, and as in the day when she came up OUT OF THE LAND OF MISRAIM.

SCRIPTURE COMMENTARY.

Confirmation, Exod. iv. 30, 31. xiv. 15. 2 Cor. xii. 16.

Jer. xx. 7. Ezek. xi. 19.

The wilderness, Isa. xxxv. 1. and xli. 8. Jer. xxii. 6.

Is. lxiv. 10. Rev. xii. 6. Exod. xxxii. 1. Acts vii.

39. Exod. xx. 35. Is. lxxv. 14. Exod. xiii. 18. Deut.

viii. 2.

To the heart, Isa. xl. 1, 23. Jud. xix. 3. 1 Thess. ii. 11.

John xii. 19.

The heart is put for every intellectual power of man. —

Whole man, Ps. xlv. 1. *Will*, Matt. xxii. 37. *Affection*,

Ex. xxiii. 9. *Imagination*, Is. vii. 10. *Understanding*,

Rom. ii. 15. *Conscience*, 1 John iii. 20. *Vineyard*,

Is. v. 2. and xxvii. 2. Ps. lxxx. 9, 15. Matt. xx. 1.

Misraim, a son of Noah, who peopled Ægypt. *Achor*,

trouble.

NOTES.

After the storm the sun breaks out.

Allures,] draws by his spirit out of Ægyptian bondage, brings through the wilderness of strong temptations.

To the heart] God only speaks ;

1. Peace, Rom. x. 15.

2. Reconciliation, 2 Cor.

v. 19.

3. Liberty, Jam. i. 25.

Vineyard] fruit of sanctified trials.

Valley of Achor] on this side Jordan, fertile and pleasant; descending into this vale we receive a foretaste of Canaan; *sing*, rejoice with joy unspeakable, and full of glory.

Jordan passed, sorrow flies for ever.

By

By the GLORIOUS CHANGE.

CHAP. II. Ver. 16, 17.

And in that day, it shall come to pass, saith JEHOVAH, that thou shalt call me *Ishi*, and shall call me no more *Baali*, because I will take away the NAMES of the *Baalim* out of her mouth, and they shall no more be remembered by their name.

SCRIPTURE COMMENTARY.

Christ and Church, see song of Solomon, Rev. xix. 7, 9.

Cant. iii. 11. 2 Cor. xi. 2. Is. lii. 5. Zeph. iii. 9.

Jer. xxxi. 32. 2 Cor. xi. 2. Cant. iv. 6.

Baal, Zech. xiii. 2. Deut. xxx. 6. Jer. xxiii. 27. Eph.

v. 3. Ps. xvi. 4. Exod. xxiii. 13. xiv. 8.

Ishi my husband—*Baali* my Lord.

NOTES.

Ishi] a name of conjugal love.

Baali] my lord, a name of fear.

Baal] Bel, a celebrated idol, especially worshipped in Ahab's reign. On eminences they erected lofty temples, where shone the statue of the idol, before which, on splendid altars, and in golden vessels, they offered victims, and burnt frankincense. He had various orders of priests, vestments, and a college of prophets. In Jezebel's

days we find four hundred and fifty. All this is recorded in scripture. Here is true religion described : 1. We are found in bondage to the Lord of this world ; 2. We are translated from the kingdom of darkness, into that of Christ ; 3. Then arises a conjugal union of God and our soul ; 4. This spiritual relation is attended with inward renovation, and we walk in the ways and service of God.

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By COVENANT LOVE.

CHAP. II. Ver. 18, 19.

And in that day I will divide a covenant for them, with the beasts of the field, and with the fowl of the air, and with the creeping thing of the ground.

And I will break the bow, and the sword and the battle out of the earth, and I will make them to lie down in safety.

And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies.

Yea I will betroth thee unto me in faithfulness, and thou shalt know JEHOVAH.

SCRIPTURE COMMENTARY.

In a covenant they *cut* the victim asunder; hence we use the phrase to this day, *Strike a bargain*, see Gen. xv. 10. xvii. 2. Job. v. 22. Ps. xci. 13. Ez. xxx. 25. Is. xi. 16. Mark xvi. 17. Luc. x. 19. Heb. xi. 33. Ps. xlv. ix. Isa. liv. 5. James iv. 1. John xiv. 27. and xvi. 33. Rom. v. 1. 1 Pet. iii. 13. 1 Cor. xv. 55. Zach. xiv. 1. Mic. iv. 3. Luc. ii. 14. *Betroth*, Heb. viii. 8. Jer. xxxi. 31. Rom. iii. 24. Ps. xxxiii. 5. John iii. 29. Rev. xxi. 9. Eph. v. 25. 2 Cor. xi. 2. Matt. xxviii. 20. Rom. viii. 39. Gen. xv. 6. Exod. xiv. 31. John xvii. 3. and xvi. 45. Is. liv. 13. Jer. xxiv. 7.

NOTES.

The two parties betrothed are man and wife; this contract preceded the consummation of the marriage, and to a christian is ratified by the blood of Christ.

Therefore

THE SYMBOLICAL MARRIAGE. 35

Therefore God will break every weapon formed against his church. *righteousness, for thy justification in judgment, when thou shalt be absolved in*

The ELOHIM plainly declare their respective agency and operation in this covenant. *loving kindness of God our Saviour; and mercies innumerable, demonstrated in thy redemption.*

The FATHER.

I will betroth thee *for ever.*

The SON.

I will betroth thee in

The SPIRIT.

I will apply in faithfulness the things of Christ, and by my illumination thou shalt know the Lord.

By CHRIST'S RICHES.

CHAP. II. Ver. 21, 22.

And it shall come to pass in that day I will answer —

JEHOVAH saith,

I will answer the heavens, and they shall answer the earth, and the earth shall answer the corn, and the wine and the oil, and they shall answer JEZREEL.

And I will sow her unto me in the earth, and I will have mercy upon Lo-ruahmah.

And I WILL say to LO-AMMI, my people THOU.

And he shall say, MY ELOHIM.

SCRIPTURE COMMENTARY.

See Deut. xxviii. 23. Zach. viii. 12. Matt. vii. 31. Sown, Zach. x. 9. Matt. xiii. 24. 1 Cor. iii. 9. John xv. 1. Is. lxi. 10. Jer. xxxi. 27. Lo-ruahmah, Rom. x. 19. and xi. 30. Phil. iii. 3. Rom. ix. 3. Lo-ammi, John xx. 28. Jer. xxxi. 33. Jer. xxxiv. 7. Ezra xi. 19.

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On the Covenant, Is. xlii. 6. and xlix. 8. and liv. 10. Ez. xvi. 59. Isa. lv. 3. lix. 21. and lxi. 8. Jer. xi. 3. xxxi. 31. and xxxii. 40. Heb. viii. 9. and x. 10. Also Gen. xvii. 7. Deut. xxvi. 17. Luc. i. 13. Gal. iii. 15.

N O T E S.

I will answer] so the word may be rendered; for they shall call, and God will answer. The blank, *I will answer*, corresponds with the tremendous name I AM—Write what thou wilt, I am that I am, more than can be asked, and I will answer—Now more explicit *I will answer*, the heavens, &c. I will act upon affect—universal blessedness shall ensue.

Jezreel] used variously. The church *sow* her by the word. I will have mercy, for they shall be my people, and I will be their God.

OF GOD'S COVENANT.

There is but one covenant both before and after the fall. Adam, before the fall, created by divine benignity, was required to believe the promise of eternal life, and to obey the law according to the absolute perfection of his nature. His will was with the deed complete, and conformable to the commanding law.

When Adam fell it became a covenant of grace and mercy—The object of faith was Jehovah, the word incarnated for salvation. Obedience flowed from gracious love with sincerity, God accepting him a sinner, through Christ. The same covenant, at two different periods, and variously administered, is called the old and the new. So is the same moon at different times of the month called the old and the new moon,

D I S-

DISCOURSE II.

THE ADULTERESS.

The COMMAND.

CHAP. III. Ver. 1.

And JEHOVAH said to me again—go—love a woman, beloved of the wicked, and an adulteress, according to the love of JEHOVAH, to the children of Israel.

They yet look to strange ELOHIM, and love the cakes.

SCRIPTURE COMMENTARY.

See Rom. xii. 7. 1 Pet. iii. 9. Rom. ii. 5. 2 Tim. iii. 2. Jud. ix. 27. Amos ii. 9. 1 Cor. x. 21. Cakes, Jer. xlii. 19. 1 Cor. x. 21.

NOTES.

A fresh representation and warning; so the former, though of long continuance, and yet having a voice in the names of the three children, Jezreel, Lo-ruhamah, and Lo-ammi, proved ineffectual.

Love] receive with benevolence, entertain with kindness.

A woman] before a prostitute, now an adulteress; the measure and manner to represent God's love to Israel.

They look] not to me lifted up in the wilderness as their Saviour, but to strange ELOHIM, an effect of that spirit of whoredoms, the cause of all our rebellion, and rooted deep in all.

Cakes] such as the heathens offered to devils at their idolatrous feasts.

They love] which is ingratitude, idolatry, gluttony.

The

The EXECUTION.

CHAP. III. Ver. 2, 3.

So I hired her for myself for fifteen pieces of silver, and for an homer of barley—and for an half—of barley—

And I said unto her, thou shalt abide for me many days—thou shalt not play the harlot—and thou shalt not be for man—and I likewise for thee.

SCRIPTURE COMMENTARY.

See Gen. xxix. 18. 2 Sam. iii. 4.

Barley, Exod. xxi. 31. Jud. vii. 13. Exod. iv. 9, 12.

NOTES.

Fifteen] pieces of silver, the lowest price paid for slaves

How triumphant were these people in their own eyes! How abject in the sight of God!

Barley,] the food of slaves.

An homer] about thirty bushels; it was usual to add corn when such purchases were made.

The former symbol declared the state of the Jews at three periods.—A promise was added to the remnant of grace — The Jews remaining incorrigi-

ble, God pronounces their doom;—servility;—rejection;—dispersion;—contempt;—yet remembers his holy covenant, so declares they shall be gathered again before the last judgment.

Many days] of dispersion, yet preservation; seventeen centuries Jerusalem has been trodden down.

Not play the harlot] an usual phrase expressive of idolatry. The Jews abhor images now, as once they were addicted to worship them.

Not

Not for man] not mingle with other nations.

I for thee] by covenant, by promise, expected to restore thee in the end of days.

Such is the state of the Jews, such we behold it more than two thousand years after the prophetic revelation: How awful thy prescience, O God!

EXPLANATION.

CHAP. III. Ver. 4.

For the children of Israel shall abide many days without a king, and without a prince; and without a pillar, and without Ephod and Teraphim.

Afterwards—SHALL the children of Israel return, and seek JEHOVAH their ELOHIM, and DAVID their KING.

And they SHALL reverence JEHOVAH and his GOODNESS, in the end of days.

SCRIPTURE COMMENTARY.

See Gen. xxviii. 18. If. xvii. 19. Exod. xxviii. 4. Jer. xxx. 9. Luc. i. 32. If. xi. 1. Exod. xxxiv. 2. Pf. cxxx. 4, 10. Amos ix. 11. Acts xv. 16. Ezek. xxxvii. 22. Gen. xlix. Dan. ii. 28. 2 Tim. iii. 12. Heb. i. 1. Rom. xi. 25. If. ii. 2. Mic. iv. 1.

Pillar, Gen. xxviii. 18. xxxi. 45. and xxxv. 14.

David, Pf. lxxxix. 3. and cxxxii. 10. Jer. xxx. 6. Ezek. xxxiv. 24. xxxvii. 25. Amos ix. 11. Acts xiii. 22.

NOTES.

Without a king] literally — no independent civil government — spiritually without Christ, in rebellion by unbelief.

Without a pillar] &c. No temple ecclesiastical observances as heretofore. — *Pillar*, patriarchal state. —

Ephod,

*Ephod, mosaic. — Tera-
phim, ancient idolatrous
images, here used for ma-
nifestations in general, so
the septuagint render it.*

Afterwards when they
have continued in this
state the decreed time,
there shall be a calling to-
gether of these scattered
tribes. This is described,
and will be after the fol-
lowing order:

1. The Jews will uni-
versally return, repent of

their long obduracy, and
of their crucifixion of
Christ.

2. Seek JEHOVAH their
ELOHIM, by covenant.
The triune God they now
renounce, by solemn sup-
plication.

3. Especially confess
Christ the true David, the
King of glory, their law-
ful Prince. And

4. Reverence God's
goodness, redemption which
they now scorn.

DISCOURSE III.

The CONTROVERSY.

CHAP. IV. Ver. 1, 2, 3.

THE SUMMONS.

Hear the word of JEHOVAH ye children of
Israel.

THE INDICTMENT.

Now JEHOVAH hath a controversy with the
whole earth.

For—neither truth, nor mercy, nor know-
ledge of the ELOHIM upon the earth.

CURSING, and LYING, and SLAUGHTER,
and STEALING, and ADULTERY, burst forth,
and bloods touch bloods.

THE

THE PUNISHMENT.

Therefore shall the earth mourn, and every one that dwelleth therein shall languish, with the beast of the field and the fowl of the heavens, yea the fishes of the sea shall be gathered together for destruction.

SCRIPTURE COMMENTARY.

Controversy, Deut. xix. 17. Is. i. 18. iii. 13. and vii. 13. Zech. xii. 10. Jer. xxvi. 3, 31. Micab. vi. 2. *Curfing*, Gen. xxvi. 28.

The crimes mentioned, Jer. vii. 28. Ps. xiv. 1. Jer. xxii. 15. 1 Kings xix. 14. Ps. xii. 1. Amos ii. 7. Mic. vii. 2. Lev. xvii. 7. Jer. ii. 20. xiii. 17. Ezek. vi. 9. 2 Kings xvii. 18, 20. 1 Chron. v. 25, 26. Ps. cvi. 38. 2 Kings xv. 10. *Punishment*, Jer. xii. 4. Jos. iii. 26. Zep. i. 2. Rev. viii. 13. Is. xxiv. 4. Is. xxxv. 1. Jer. iv. 25. Ps. cvii. 33. Is. xix. 5. Exod. vii. 18. Ps. cv. 29.

NOTES.

Hear] an address solemn, interesting, weighty, demanding deepest attention.

A controversy] God prefers an indictment; man is the defendant; he is charged with universal infraction of the divine law.

For there] &c. a three-fold charge; 1. No truth in principle or practice; 2. No mercy, no love, inward or outward; 3. No knowledge of God, which is the source of all evil.

Curfing] the first table, murder, adultery, theft, the second.

No truth but lying and cursing; no mercy but blood and oppression; no knowledge but theft, whoredom, adultery, infidelity, luxury, and idolatry.

ELOHIM] the Trinity of persons in JEHOWAH, or unity of essence. Derived from a root denoting adjuration, oath, or execration. In the covenant the

second person of the Trinity is made an execration or curse. He was hanged on the cursed tree. The true God in the Old Testament is worshipped by this name. The word execration is the first crime charged in the indictment. *Burst forth*] as the sea when the dykes are broken. Here we see the violence of wickedness; 1. a breach; 2. an increasing deluge; 3. universal ruin. *Bloods*] combined, complicated guilt. *Adultery*] scarcely now accounted a crime. *Therefore*] for sin and punishment go together. The whole guilty world shall mourn, O Christian watch and pray.

The first particular. A R T I C L E.

CHAP. IV. Ver. 4, 5.

Verily a man shall not contend, and he shall not reprove a man; for thy people, like the strivings of a priest,

Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will extinguish thy mother.

SCRIPTURE COMMENTARY.

Sin, Jer. xviii. 18. xv. 10. Ezek. iii. 26. Amos ii. 12.

Matt. xxiii. 37. Deut. xvii. 12. Hos. v. 10. Esai.

i. 5.

Punished, Jer. vi. 4. xv. 8. Is. i. 7. Jer. xxiii. 11. Mic.

iii. 6. Ps. xci. 5.

Prophet, Jer. xiv. 13. Lam. ii. 14.

Mother, Deut. xxii. 6. 2 Kings xvii. Gal. iv. 26. Rev. xvii. 5.

N O T E S.

Church sins are first sins. are plunged in avarice, Though inundated with lust, ignorance, supineness and infidelity. crimes, none stand in the gap. Priests and people *There-*

Therefore] thou congregation. *Prophet*] appointed to teach, to watch, shall fall, yea into hell *day and night*] continually, and *thy mother*] the synagogue outward church shall be extinguished, not even have a name on the earth.

The second ARTICLE.

CHAP. IV. Ver. 6.

My people are extinguished for lack of knowledge.—Because thou hast rejected knowledge, I will also reject thee from being a priest to me, for thou hast forgotten the law of thy ELOHIM.

I will forget thy children—Even I—

SCRIPTURE COMMENTARY.

Knowledge, 2 Cor. ii. 14. iv. 6. Eph. iii. 4. 2 Pet. i. 7. If. liii. 11. If. v. 13. Jer. ii. 16. John xvii. 3. Deut. vi. 6. xi. 10.

Rejected, Matt. ii. 7. 1 Kings xii. 31. Ps. lxxvii. 9. Deut. iv. 31. 33. 10. Matt. ii. 7.

NOTES.

My people] The Jewish nation peculiarly separated from the heathens. This aggravates ignorance, and magnifies ingratitude.

Thou hast rejected] knowledge; 1. by putting away the truth; 2. by renouncing all obligations, therefore God renounces thee. However, none are brought to him by thy ministrations, none repent, none believe. The people pe-

rish; but their blood, O foolish Pastor, will he require at thy hand.

Law of the Elohim] the way, truth, order, method, decreed by the father, executed by the son, communicated by the spirit to save men in its different dispensations.

I will forget] how awful! how terrible! even I!

JEHOVAH.

G 2

The

The third ARTICLE.

CHAP. IV. Ver. 7.

As they were increased, so they sinned against me. I will change their glory into shame.

SCRIPTURE COMMENTARY.

Exod. i. 11. Ps. cvi. 20. Jer. ii. 11. Dent. xxxii. 15.
Hof. xii. 11. viii. 4. 1 Sam. ii. 30. Matt. ii. 9.
Ph. iii. 19.

NOTES.

Increased] in dominion, multiplied luxury, infidelity, arts, arms, wealth, re- security.
sources, in what they *Shame*] captivity, destruction, misery, desolation.
termed glory, so they multiplied.

The fourth ARTICLE.

CHAP. IV. Ver. 8, 9, 10, 11.

They will eat up the sin of my people, and they will lift up their souls to their iniquity.

But it shall be, like people, like priest, for I will visit upon him his ways, and I will render unto him his doings.

For they shall eat, and not have enough; they shall commit whoredom, and not increase, for they have left off to take heed to JEHOVAH.

Whoredom, and wine, and new wine take the heart.

SCRIPTURE

SCRIPTURE COMMENTARY.

See, 1 Sam. ii. 30. Matt. ii. 9. Phil. iii. 19. Exod. xxix. 14. Lev. vi. 26. Deut. xxiv. 15. Jer. xxii. 27. Ezek. xiv. 25. Zach. xi. 11. Jer. v. 31. Isa. iii. 10. Luke xx. 46. If. xxiv. 2. Ezek. iv. 16. xiv. 13. Lev. xxvi. 26. Mic. vi. 14. Hag. i. 6. Zach. xi. 11. Gen. xiv. 11, 12. Josh. xi. 19, 23.

NOTES.

This part of the charge concerns every miserable carnal priesthood. It comprises ; 1. A perversion of the revenues assigned for their support, that they might instruct the people without carefulness ; 2. Not only a participation of the vices of the times, but an horrible encouragement and promotion of them, because increasing wickedness, increasing sin-offering, increasing offerings, increasing revenues. *They eat up*] impiously against the law.

Like, &c.] universal punishment.

Him] every individual.
His ways] in general, his
Doings] in particular.

The Punishment.

1. *They shall eat*] wax fat with the spoils of souls, but insatiate avarice shall crave still.

2. *They shall multiply*] idolatries, but have no peace or content.

For they have no reverence of God's presence, and accordingly no respect to his will.

Whoredom] &c. a common Hebrew proverb.

The fifth ARTICLE.

CHAP. IV. Ver. 12, 13, 14.

My people will enquire at his wood, and his staff will declare to him, for the spirit of whoredoms hath made to err, and they have gone a whoring from their ELOHIM.

They

They will sacrifice upon the tops of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the elm, because the shadow thereof is good.

Therefore their daughters shall commit whoredoms, and your brides shall commit adultery.

I will not visit upon your daughters when they commit whoredom, nor your brides when they commit adultery—For themselves they will separate with whores, and will sacrifice with—*monsters*.

But the people who will not understand shall fall.

SCRIPTURE COMMENTARY.

See Isaiah xl. 20. Ezek. xxi. 21. Jer. x. 3. Jer. ii. 27. Ezek. xx. 28. vi. 13. and xx. 28. Deut. xii. 2. iv. 5. 2 Kings xvii. 11. Is. i. 29. lvii. 5. Is. vi. 13. Ezek. xx. 28. Rom. i. 21, 26. Amos vii. 17. 2 Sam. xii. 21. xvi. 22. Num. xxvi. 12. Is. iii. 9. Kings xv. 1. Also Jer. ii. 27. Ps. xxi. 5. xxvii. 4.

NOTES.

My people] the repetition aggravates blindness, and ingratitude. It warns the priests to give an account of their stewardship.

Wood] an idol made of wood, Hab. ii. 19.

Staff] a method of divinations. I purpose to go either this or that way—I take the divining staff, set it up with certain ceremonies, and my determi-

nation is according to the way it falls—Where it directs I go: this is to ask counsel at the staff—Rhal-domancy.

Spirit] vehement, see its various use, Num. viii. 14.

1 Kings xxii. 23. Esa. xix. 14. and xxix. 10. Zach. xiii. 2. John iv. 6. Its effects, error, impurity, as contrary to the spirit of truth and holiness.

Under]

Under] subjection to, one wickedness by another.

the holy ones; this is the case with the whole earth; the spirit causing this, renders the religion of Satan universal. Glorify God, who has a church against which hell cannot prevail.

Trees] umbrageous, bushy, to inspire horror, to promote impunity. — *Seperate*] in lewd mixtures withdraw among the shades of those idolatrous groves, to perpetrate unclean actions.

The antient idolaters supposed thick groves to be the residence of the souls of heroes, nymphs, and demi-gods. *Sacrifice*] with—I know not a name for such criminals. Women devoted to the most detestable beastiality, and sodomy.

Therefore] I will punish

Let us remark with horror; these wretches went out in parties from their houses to these idolatrous groves; their shadow they termed good, fit to commit lewdness.

*Quo pinus ingens, atque populus
Umbram hospitalem, consociare amant
Ramis.*

Have we not such haunts and more hardened. They about this metropolis? who were most infamous, Are they not increasing? the septuagint, seem to understand to be the detestable hierarchy of Baal-Phegor. Afa extirpated these, 1 Kings xv. 12.

Give the people amusements—nay, God, take them away and give repentance.—Again—I will not punish. This is the greatest punishment—a-bandoned to judicial blindness; hence the heart more

Understand] the people. The conclusion of this Prophet's discourses refers to this, c. 14. v. last.

EPILOGUE to JUDAH.

CHAP. IV. Ver. 15, 16, 17, 18, 19.

Though thou Israel play the harlot, let not Judah—trespass.

And

And come not ye into Gilgal, neither ascend unto Beth-Aven, nor swear JEHOVAH liveth.

For Israel, as a froward heifer, hath been froward; now JEHOVAH feedeth them as a lamb in a large place.

Ephraim is joined to idols. Is there rest to him?

Their drink is vapid—they have committed whoredom continually—Her shields, oh ignominy! do love, bring ye.

The wind hath bound her up in its wings, and they shall be ashamed of their sacrifices.

SCRIPTURE COMMENTARY.

Gilgal, Jos. v. 9. 1 Sam. vii. 16. 2 Kings ii. 1. iv. 38.

Hof. ix. 15. xii. 11. Amos iv. 4. viii. 5. v. 5.

Jos. iv. 6. v. 10.

Bethel, Gen. xxviii. 17. Amos v. 5. 1 Kings xii. 27.

Oath, Deut. x. 20. Isa. xix. 18. Jer. iv. 2. Amos

viii. 14. Zeph. i. 5. Matt. vi. 24. 2 Cor. vi. 15.

1 Kings xviii. 21. Acts. vii. 5.

Idolatry, &c. Ezek. xx. 39. Jer. vii. 16. xi. 14. and

xiv. 11. Is. xxviii. 1, 3. 1 Tim. iii. 8. Is. i. 22.

29. Ps. xlvii. 10. lxxxii. 2. Ps. i. 4. Ezek. v. 3.

N O T E S.

God has arraigned, proved guilty, and pronounced sentence against the ten tribes. A short warning is given to the remaining two, Judah and Benjamin; they are particularly warned in four respects;

1. Against trespass in

general, not to incur guilt by any disobedience.

2. To shun Gilgal, a place highly renown'd for sanctity: it bordered on Israel. There was the passage of Jordan—circumcision of the people—first celebration of the passover. The ark rested there,

there, God appeared there, and there sat in judgement Samuel, Elijah, and Elisha. After this it became idolatrous, antient sanctity, and proximity of situation made this place dangerous to Judah.

3. Not to ascend to Bethel built upon an hill, no longer Jacob's Bethel, but the devil's Bethaven, a temple of idols, vanity lies. The king set up there one of his calves, to prevent his subjects from going up to Jerusalem.

4. Nor swear; but this dehoration is not absolute. These idolaters abused the name of God to deceive, and by deception to proselyte the people, like Augustus giving old names to new governments. — And Israel's perverseness is described to give greater force to the warning.

1. *A froward heifer*] wanton (so the vulgate), because high fed; she disdains toil, and spurns direction. God will feed after another manner, in

the ample empire of the Assyrian, where they shall run up and down bleating like a lamb in a large place.

2. *Ephraim*] the king, Jeroboam, an Ephraimite, is a wicked idolater, and hath drawn the nation from God. *Is there rest to him*] no of a truth; there shall not be rest outwardly in his kingdom, nor inwardly in his heart.

3. *Wine vapid*] true religion, and the spirit thereof, is evaporated; idolatry, like a fire, is the cause.

4. *Her shields*] the noble, great, and mighty, who ought to defend the public weal, and cover the poor from oppression, with shameful avarice prostitute themselves to wealthy corruptors, and love bribes beyond justice or honesty.

The wine] a proverb. The blast of divine Nemesis is ready to fly away with them, where severe judgments shall cause a vain lamentation of depravity and folly.

DISCOURSE IV.

THE KINGDOM'S WARNING.

CHAP. V. Ver. 1, 2.

THE EXORDIUM.

Hear ye THIS, O Priests, and hearken ye
H house

house of Israel, and give ear, O house of the KING.

1. To the PRIESTS.

Now judgment is towards you, because you have been a snare on Mizpah, and a net spread upon mount Thabor, and the revolvers have deepened slaughter.

But I—A CHASTISER to them all.

SCRIPTURE COMMENTARY.

See Judg. x. 29. Josh. xi. 3. Ps. lxxxix. 13. Jud. iv. 6.
1 Kings xii. 27. Sam. iii. 14. If. xxxi. 6. Hof. ix. 9.

NOTES.

Priests] placed first, because first in guilt.

People] left to themselves, or misled, become profligate or idolatrous.

Court] or house of the king, debauched, supine. Behold *judgment*, like a storm, is hastening towards you.

You priests] 1. a snare, by your function, by craft, and hypocrisy, entangling the ignorant.

2. A net, overwhelming and destroying like a fowler, the birds on Mount Thabor.

3. As revolvers from God to the golden calf, they are cunning to kill the souls so caught.

Mizpah] eastwards;—Mount Tabor was situated to the west; Bethel to the south; Dan to the north. Thus they surrounded the kingdom with error.

Profound] deep. They introduced pomp, splendor, solemnity, music, offices, vestments at huge expence, in the service of their Gods, to draw the people from the worship of the most HIGH at Jerusalem.

Of them all] king, priests, and people, even to this present hour, when you see a Jew remember this.

2. Jointly

2. Jointly to COURT and PEOPLE.

Their IGNORANCE.

CHAP. V. Ver. 3, 4, 5.

I have known Ephraim, and Israel hath not been hid from me.

For now, O Ephraim, thou committest whoredom—Israel is defiled.

They will not give their doings to return to their ELOHIM.

For a SPIRIT of WHOREDOMS—in the midst of them—and they have not known JEHOVAH.

The pride of Israel doth answer to his face.

Therefore shall Israel and Ephraim fall in their iniquity.

Judah likewise shall fall with them.

SCRIPTURE COMMENTARY.

See Is. xix. 1. Hof. iv. 12. Jer. xxii. 19. Mic. viii. 2. Mal. iii. 5. Gal. ii. 11. Ruth i. 21. Job x. 7. Mic. i. 2.

NOTES.

I] know the deep thoughts of man. *Ephraim*, the king, an Ephraimite. Israel, the people. And what doth God declare? They are all gone out of the way; at the same time are secure; no thought of returning to God.

That spirit of whoredom which is in all the earth, is the true cause of our revolt

from the triune only true God.

Pride] on which the religion of satan is founded—inward of heart, answers to the outward splendor, both in court, in people, both shall perish. Judah's warning God foresees will be ineffectual; therefore Judah shall fall by iniquity, which also shall be the destruction of the world.

2. Their HYPOCRISY.

CHAP. V. Ver. 6, 7.

They shall go with their flocks and herds to seek JEHOVAH, but shall not find —

He hath withdrawn himself from them.

They have played the hypocrite against JEHOVAH, for they have begotten strange children.

Now shall a month devour them with their portions.

SCRIPTURE COMMENTARY.

See Ezek. x. Ifai. i. 15. Jer. xi. 11, iii. 20. Ezek. viii. 18. Mic. iii. 4. Prov. i. 28. 2 Kings xxiii. 25. If. lix. 1. Jer. iii. 20. Matt. xxiii. 15. Deut. vii. 3. Eph. ii. 12. Gal. v. 19. Ifai. ii. 6. Num. xxviii. 14. 1 Sam. xx. 5. 2 Kings iv. 23. If. lxvi. 23. Amos viii. 5.

NOTES.

Seek] to pacify God; to get his favour and help again. Why in vain? The answer is, it is self-seeking.

Withdrawn] matrimonial fidelity so terribly violated, occasions this.

Against] JEHOVAH, the cause of their suffering, and an operative cause, as long as the rebellion endures.

Strange children] evil fruits of an evil tree.

The souls of christians

are said to be espoused to Christ. From this holy union, spring joy, peace, love, humility, and all spiritual blessings.

A union with satan by that spirit of whoredoms before-mentioned, is productive of sorrow, torment, enmity, pride, cursing. The wicked find, feel this; the worse they are, the more diabolical and wretched the fruit of such mixtures.

Now]

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Now] this is the conclusion, in a moment they shall perish. Thou in thy life-time receivedst thy good things; now they are gone, and hell burns for ever.

Portions] lot of each tribe.

AN A L A R M.

CHAP. V. Ver. 8, 9.

Blow ye the cornet in Gibeah.

The trumpet in Ramah; cry aloud in Beth-aven: behind thee, O Benjamin, Ephraim shall be to destruction.

In the day of rebuke among the tribes of Israel, I have made known truth.

SCRIPTURE COMMENTARY.

See Josh. xviii. 25. 1 Kings xv. 22. Is. xxxvii. 3. Levit. xxvi. 3. Deut. iv. 27. xxviii. 2.

NOTES.

How wonderfully animated is this passage! Are the dactyls of Homer that gallop when they describe an horse, or the spondees of Virgil that paint a blinded Cyclops comparable to it? The Hebrew word *Kat-sot-se-rah* perfectly represents the very sound of a trumpet blowing an alarm. The divine heralds are to convoke the people to repentance and grief.

Gibeah, hilly; *Ramah*, lofty, places suitable, that the sound may penetrate the remotest parts. The danger near — destruction imminent—without delay fly—warn—alarm.

Behind thee] near, ready to seize.

I have made known] the destruction, the danger, so God is clear of their blood.

Vengeance

Vengeance against the GREAT of both
NATIONS.

CHAP. V. Ver. 10, 11, 12.

The princes of Judah; they have been like them that remove the boundary.

I will pour out my fury upon them like water.

Ephraim,—oppressed and broken of judgment,—because he was resolved he walked after the precept.

But,—as a moth to Ephraim, and to the house of Judah, as rottenness.

SCRIPTURE COMMENTARY.

See sin, 2 Chron. xxix. 2 Kings xvi. 10. Prov. xxii. 28. Deut. iv. 2. xix. 14. and xxvii. 16. Ezek. xlvi. 18. xlv. 8. Mic. ii. 6. vi. 14.

Punishment, Ps. lxix. 24. lxxix. 8. Jer x. 25. Gen. vii. 11. Ps. lxxvii. 17. Rev. xvi. 1. Nah. i. 8. Job xiii. 28. Isai. li. 8.

NOTES.

The infection began to spread among the tribe of Judah; — warnings are mingled.

The princes] violate justice, innovate true religion, break in on divine order, apostatise from God.

Fury] punishment shall pour on them, as water when the windows of hea-

ven were opened at the deluge.

Was resolved] self-will the root of rebellion; *precepts* of Omri; wicked, idolatrous, profane.

But] the punishment shall follow, slow, yet sure; a *moth*, garments; *rottenness*, wood.

The sin of CREATURE, REFUGE, and PUNISHMENT.

CHAP. V. Ver. 13.

When Ephraim saw his sickness, and Judah his running fore, then went Ephraim to the Assyrian, and sent to king Jareb, yet could he not heal you, nor cure you of your running fore.

But I, — like a lion unto Ephraim, — and like a young lion unto the house of Judah.

I—I will tear, and I will go away; — I will take away, and none shall rescue.

I will go—I will return to my place till they shall be guilty, and seek my face.

SCRIPTURE COMMENTARY.

See, 2 Kings xv. 19. xvii. 3. and xvi. 18. 2 Chron. xxviii. 19. Jer. xvii. 5. If. xxxvi. 6. Ezek. xxix. 7. Amos iii. 8. Lam. iii. 10. If. x. 5. Ps. vii. 8. Nahum ii. 12. Jer. v. 12.

NOTES.

Saw] the eyes are at length opened; *the sickness*] the confusions, oppressions, inundations of evil; but alas, there is no change of heart; therefore, instead of flying to God, we look to creature refuges. They sent embassies to Tiglath Pileser. *Jacob*] avenger, a name given in reproach.

I] Jehovah, to whom alone you ought to go.

This passage is wonderful, sublime, rapid, full of energetic fire. A lion rushing headlong on the prey, killing, tearing, then retiring from the breathless carcase with majestic step, to his own place, to his den — So God — Till
they

they shall be guilty] in their own eyes, be convicted, and seek, not King Jareb, but the everlasting God. In their affliction they will thus do, and not before. Let us hear what words God by the spirit then inspires.

SOME PENITENT.

CHAP. VI. Ver. 1, 2, 3.

In their affliction they will seek me early.

Come and let us return unto JEHOVAH, for he hath torn, and he will heal HIM: he hath smitten, and he will bind HIM up. After two days he will revive HIM, in the third day he will raise HIM up, and HE shall live before his face.—For

We shall know, we shall follow on to know JEHOVAH.

HIS going forth is prepared as the morn, and HE shall descend on us as the rain, as the former and latter rain upon the earth.

SCRIPTURE COMMENTARY.

See affliction, Ps. lxxxviii. 34. lxxxiii. 16. and cvii. Judg. iv. 21. vi. 6. Is. xxvi. 9. Jer. ii. 27. Zeph. xxxiv. 7. Sam. v. 13. Lam. iii. 43.

Correction and healing by Christ, Is. x. 5. Deut. xxxii. 39. 1 Sam. ii. 6. Job v. 18. 1 Cor. xv. 4. Is. liv. 7. Acts ii. 30. Luke ii. 25. Is. lxi. 1. Eph. ii. 5. John xvii. 3. Jer. xxxi. 34. xxiv. 7. 1 Cor. xiii. 12. 1 Chron. xxviii. 9. Prov. iv. 18. John xiv. 7, 9. Luc. i. 78. Ps. xix. 5. Matt. iv. 2. Deut. i. 14. xxxii. 2. Ps. cxii. 6. Ps. xvi. 15. Is. lv. 10. Is. l. 18. Jer. xviii. 18.

NOTES.

NOTES.

This is one of those evangelic passages, that we cannot too carefully consider, too fervently adore.

Let us return] softened by distress, weary with grief, laden with guilt.

Now they not only see sickness, but address the right physician;—there is balm in Gilead;—a physician is to be found there. The lion effects what the moth could not.

He hath torn] with penal horrors, the lamb of God; he is smitten, and wounded; but, by his stripes, we shall be healed. Behold he is numbered with transgressors; he is brought down to the dust of death, but his HOLY ONE shall not see corruption. On the third day he shall rise again from the dead; God for his sake shall blot out our sins, and become our reconciled God, and Father; and be-

cause our Redeemer liveth, we shall also live.

We shall know] practically, for it is eternal life to know the only true God, and his son Jesus Christ;—spiritual blindness, and ignorance, had been laid to their charge.

His going forth] a noble description of that full execution of the divine work the father committed to Jesus.

Morn] saving light and knowledge;—*rain*] showers of grace and love;—*former*] to bring up the seed;—*latter*] to ripen it for glory. We put Pagan authors into the hands of our young people to form their taste; let us more wisely reach out water from the fountains of living grace. Can any passage in Thucydides or in Salust be compared to this?

The DIVINE REPLY.

CHAP. VI. Ver. 4, 5, 6, 7.

What shall I do unto thee, O Ephraim?—
What shall I do unto thee, O Judah?—For
your goodness like a morning cloud, and
transient like early dew.

I

There

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Therefore I have hewed among the prophets, I have slain them by the words of my mouth.

Now thy judgments the LIGHT shall bring forth.

For I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings.

But they, like Adam, have transgressed the covenant; — they have done hypocritically against me.

SCRIPTURE COMMENTARY.

See Is. v. 4. — Hos. xiii. 3. 1 Kings xviii. 10. 1 Sam. xv. 22. Matt. ix. 13. xii. 7. Is. i. 11. Jer. vi. 20. Amos v. 21. Ps. l. 13. 1 John ii. 3. Matt. xii. 33. Matt. v. 23. Jer. vii. 22. Gen. iv. 4. Ps. li. 17. Gen. vi. 4. Ps. xcv. 9. Deut. ix. 24. Rom. v. 18.

NOTES.

What a gush of pity! Viewing the full redemption through Jesus, God asks what shall I do?—O give us a truly believing heart.

Your goodness] here is the difficulty—is selfish, therefore not permanent—none is but what is founded on the rock, all else vanishes away.

Among the prophets] of lies.

The light] despised brings forth just judgments

I desired mercy] your mercy consisted of sacrifices and burnt offerings, only of outward duties, void of saving knowledge and inward love.

This charge is levelled at hypocrisy.

Like Adam] the first transgressor of the law, the root, the fountain of all our woe. Original sin actually breaking forth in blotches of all iniquity.

Against

Against the whole HIERARCHY.

CHAP. VI. Ver. 8, 9, 10, 11.

Gilead, a city of them that work iniquity, slippery with blood, like the liers in wait for man—invading troops!

The company of Priests will murder in the way towards Shechem, for they have executed wicked devices.—I have seen an horrible thing in the house of Israel;—there the whoredom for Ephraim—Israel is defiled—Judah likewise he hath set an harvest for thee.

SCRIPTURE COMMENTARY.

See Deut. iv. 43. Josh. xx. 8. Ezek. xxi. 23. Num. xxxv. 11. Ezek. iii. 18. xxxiii. 7. Exod. xxi. 13. If. i. 2. Jer. v. 30. x. 13. and xii. 26. Joel iii. 13. Rev. iv. 15.

NOTES.

Gilead] not only the city of that name, but the whole adjacent country beyond Jordan. A city of priests, an university, one of the cities of refuge.

Shechem] the usual road to Jerusalem. Numbers of these venerable men used to plant themselves purposely there to prevent the people from going to the temple, especially at the time of Pentecost, and of the Passover.

Murder] their souls by

seduction to idolatry. — Gilead, a sanctuary; but these bands of priesthood, instead of taking opportunity to preach repentance to the murderers that escaped thither, abused the privilege of the city, by shutting out, abandoning to the fury of their pursuers, such as displeased them; and 2. preserving from justice others who bribed them; so that within and without it was slippery with blood, full of guilt.

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guilt. This horrible thing *God hath seen*, he will take notice, he will punish. *An harvest*] of destruction. Judah is ripening apace, or with respect to the saved, an harvest of salvation by Christ.

Against the COURT of the KING.

CHAP. VII. Ver. 1, 2.

When I returned the captivity of my people, (as my healing was to Israel) then the iniquity of Ephraim was discovered, and the wickedness of Someron.

Against the COURTIERS.

For they have wrought a lie, and a thief hath entered; a troop hath spoiled without, and they speak not to their hearts.

I have remembered all their wickedness;—now their doings have beset them about, they have been before my face.

SCRIPTURE COMMENTARY.

See Ps. xxx. 3. Hos. v. 13. Exod. xxxvii. 4. Jer. li. 9. xvii. 14. 2 Kings xiv. 25. Prov. xi. 18. Jer. vi. 13. Deut. xxxii. 34. Prov. v. 22. Ps. xlix. 6. Num. xxxii. 23. Ps. xlix. 5.

NOTES.

Ephraim] the king and them. A corrupt court court. sooner or later corrupts a kingdom.
Someron] Samaria, the capital. *A lie*] in promise, in performance, in behaviour, in event of that feigned sorrow while the rod was over them.
I turned the captivity] 2 Kings xiv. 25. 2 Kings x. 32. Prosperity blinded them, success destroyed them.

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them. This is the first characteristic of courts.

A thief] a corrupt principle within doors, makes

A troop] of plunderers of the public without.

This is the second.

They speak not to their

hearts] a senseless contumacious banishment of all reflection completes the courtier.

Now their doings] encompass them with danger, misery, and destruction.

To the KING himself.

CHAP. VII. Ver. 3.

They will gladden the KING with their wickedness, and the Princes with their lies — All of them adulterers!

Like an oven kindled by the baker, he shall be made to cease from raising, after he hath kneaded the dough until it be leavened.

In the day of our king the princes have made him sick with a skin of wine. — He stretched out his hand with the scorners.

For they have brought near their heart like an oven, whilst they lie in wait. Their baker sleepeth all the night—in the morning it burneth as a fire of flame. All of them shall be hot as an oven; for they have devoured their judges; all their kings have fallen.

SCRIPTURE COMMENTARY.

See Matt. xvi. 6. 1 Cor. v. 6. Gal. v. 9. Gen. xl. 20. Matt. xiv. 6. Mark vi. 21. Prov. xx. i. i. 22. and xxix. 8. Ps. i. 1. Ezek. xxxvi. 8. 1 Kings xii. 32. Mic. ii. 1. 2 Kings ix. 2 Kings xv. 18. xiv. 23. 1 Kings xv. If. lxiv. 7. ix. 13.

NOTES.

NOTES.

Their wickedness] robberies, thefts, rapines, party-crimes, perpetrated thro' revenge; especially their ready compliance with the schism of Jeroboam. The prince rejoiced; he thought profligacy a greater security to his power; and the people were glad to be corrupted. Luxurious amusements are a part of this wretched system.

The princes] of their party rejoice the king with lies—misrepresenting, deceiving, seducing, and by this means in times of imminent danger, promising safety, and lulling into security.

All] of these men. Adulterers, spiritually, literally. Adultery, a reigning crime always in luxurious debauched governments.

An oven] the sense of this typical threat seems to be this. The wretched hearts of these men resemble an oven—The baker—Satan his engines—The king throws in fuel; lust kindles it, and they are heating more and more. He—the baker—casts in

the leaven; sin, idolatry. This leaven shall spread: he shall be neither able nor willing to cause the fermentation to cease.—Then they shall be cast into a fiery oven forever.

In the day] birth-day, coronation, &c.

Made sick] inebriated this wretched prince with flattery; hardened him against divine threatening, so that he

Stretched out his hand] defied God with the scorners, both of God, his word, and his servants. What companions for a king!

Like an oven] he resumes the comparison.—

The baker sleepeth all night.] Is quiet with their spiritual blindness, ignorance.—The fermentation is spreading, the fire heating when the morning cometh. He is awaked; and, lo! destruction flaming for ever.

All] even now as in the days of old.

Judges] the state till Saul.

Kings] the state from the beginning of monarchy have fallen by the iniquity of people.

A continuance of the same SUBJECT.

CHAP. II. Ver. 8, 9, 10.

Ephraim; he will mingle himself with the people. Ephraim hath been a cake not turned. Strangers have devoured his strength, and he hath not known it. Yea hoariness is sprinkled upon him, and he hath not perceived it; but the pride of Israel shall be humbled to his face.

Yet they do not return to JEHOVAH, their ELOHIM, nor seek him for all this.

Ephraim hath been as a filly dove without heart; they have called on Misraim, they have gone to Assur. When they shall go I will spread over them my net, I will cause them to come down as the fowl of heaven; I will chastise them according to the report to their congregation.

SCRIPTURE COMMENTARY.

See Zeph. i. 5. 1 Kings xviii. 21. Rev. iii. 16. 2 Kings xvii. 53. xviii. 21. 2 Kings xiii. 7. xv. 19. and xvii. 3. Is. i. 3. Is. ix. 13. Jer. iii. 10. Prov. xxiii. 35. Jer. v. 21. 2 Kings xvii. 4. Is. xxx. 2. xxxi. 1. 2 Kings xv. 19. 2 Chron. xxviii. 16. Ezek. xxiii. 5. Job xix. 6. Ezek. xii. 13. xvii. 20. Lam. xi. 13. Levit. xxvi. 14. Deut. xxvii. 14. xxviii. 15. Is. liii. 1. 2 Kings xvii. 53.

NOTES.

Will mingle] nay rather stand in the gap; bear not office in vain. dough on the other. Barnt by judgments; cold and not amended by them.

A cake] neither hot nor cold; alhes on one side, *Strangers*] Syrians, Assyrians, Ægyptians.

Strength]

64 THE KINGDOM'S WARNING. DIS. IV.

Strength] so called by them, riches. Menahem particularly hires the protection of Pul, Emperor of Assyria, at one thousand talents of silver.

Hoariness] apparent signs of dissolution are found in their body politic, namely, luxury, profligacy, corruption, infidelity, vain-confidence, ingratitude.

Pride] fed by shadows without substance, blinding, hardening, ripening for judgment.

Yet] they do not return nor think of returning, amidst all this impending

ruin. O how carnal confidence is the death of myriads!

Simplicity] relates to praise, Matt. x. 6. to dispraise, Prov. xxii. 3.

Silly dove] 1. forsaking God; 2. going to the creatures for help to Ægypt, &c. All haughtiness God will bring down with his spreading net.

This has been declared in their assemblies from time to time; but who hath believed our report; to whom hath the arm of the Lord been revealed.

THE GENERAL CONCLUSION.

CHAP. II. Ver. 14.

Woe unto them, for they have fled from me. Destruction unto them, because they have transgressed against me; and I have redeemed them, yet they have spoken against me.

And they will not cry unto me in their hearts, when they will howl upon their beds.

They will assemble themselves for corn and wine—They have rebelled against me.

Though I have chastised, I have strengthened their arms, yet they have imagined wickedness against me.

They will not return to the high ONE.

They have been as a bow of deceit.

Their

DIS. IV. THE KINGDOM'S WARNING. 63

Their princes shall fall by the sword, for the rage of their tongue.

This their derision in the land of Ægypt.

SCRIPTURE COMMENTARY.

See Lam. iii. 3. Jud. x. 16. Ezek. xxxiii. 11. Jonah ii 9. Prov. xxi. 31. Ps. xci. 10. cxxxix. 7. 2 Kings xvii. 6. Ezek. xiv. 5. Ps. xxxvii. 38. Is. i. 28. 2 Kings xiv. 25. 2 Kings xvii. 9. Jer. xliii. 2. Deut. xiii. 5. Jer xxviii. 16. xxix. 32. Ps. cxliv. 1. Ps. lxxviii. xxvii. 4.

NOTES.

All their wickedness is here recapitulated, beginning and ending with lamentation, mourning, and woe. Let us review then the dreadful sum.

1. *They have fled*] all : this is the spring of woe, lest the true God for a golden calf.

2. *They have transgressed*] for all do, that fly from God ; — rebellion, therefore, and destruction go together.

3. *I have redeemed*] from Pharaoh's iron bondage, from the heathen lately in the reign of the second Jeroboam. Here is their ingratitude. *Lies*] 1 Kings xii. 28.

4. This plunged them in profligacy, impious idolatry, avarice, and luxury. *Not cried*] under all this

load of guilt. *Howl*] their odes in honour of their idols. Their sacrifices butchery, their songs howling. *Beds*] the manner of eating at their idol feasts. *Corn*] the end of their assemblies, self-lucre.

5. *They will not return*] Their impious contumacy, their obdurate impenitence.

I have chastised] as a merciful father — *I have bound*] as a skilful surgeon their fractured state, under Jeroboam especially, 2 Kings xiii. 16. and xiv. 2 : . The mercy kindled fresh rebellion in their heart — God confers good, we imagine wickedness against him.

6. Their hypocrisy. Like archers at the mark they pretended to aim at a return to pacify God, but their bow

how was deceitful, and their wretched subjects broke in the attempt. — shall be destroyed. This Such wicked princes with is true.

DISCOURSE V.

To the CHURCH.

HYPOCRISY and SELF-DECEIT.—PUNISHMENTS:

CHAP. VIII. Ver. 1, 2, 3.

To thy mouth a trumpet, like an eagle upon the house of JEHOVAH.

Because they have transgressed my covenant, and trespassed against my law.

They will cry unto me, my God. We have known thee, O Israel.

Israel hath cast away good; the enemy shall pursue him.

SCRIPTURE COMMENTARY.

See Ezek. xxxiii. 3. Amos iii. 6. Is. lviii. 1. Jer. xlviii. 40. 2 Kings xxv. 9. Num. xii. 7. Heb. iii. 2. 2 Cor. vi. 16. Zach. ix. 8. 2 Kings xviii. 9. Ez. xvii. 3. Matt. vii. 22. Is. xxix. 13. Jer. vii. 4. Pf. cxlv. 9. Matt. xxix. 17. Pf. xxxvii. 27. Deut. xxviii. 15. xxviii. 49. Lev. xxvi. 25. Also Ezek. xvii. 3. Num. xii. 7. Heb. iii. 5. Hof. ix. 15. Zach. ix. 8. 2 Cor. vi. 16. 1 Pet. iv. 17.

NOTES.

This abrupt opening implies imminent danger, speedy vengeance, loud as a trumpet, swift as an eagle. God speaks to the prophet—to the enemies of the church.

Because] the reason. A broken

broken covenant, a violated law.

They will cry] in their impudent hypocrisy, boast of religion, yet abominably wicked.

The enemy] of souls shall pursue to everlasting destruction.

Their Rebellion CIVIL, ECCLESIASTICAL.

CHAP. VIII. Ver. 4, 5, 6, 7.

They have set up Kings, but not by me: —
They have made Princes, but I knew not.

They have made their silver and their gold idols for themselves.

Therefore he shall be cut off.

Cast off thy calf, O Someron, mine anger is kindled against them.

Until how long can they not be cleansed?

For from Israel even this — The workman made it — It is not the ELOHIM.

The calf of Someron shall be CAPTIVITIES.

For they have sown the wind, and they shall reap the whirlwind. It hath not stalk. The bud shall yield no meal. If it should yield any, strangers shall swallow it up.

Israel is swallowed up.

Now they have become among the Gentiles, as a vessel wherein is no pleasure.

SCRIPTURE COMMENTARY.

See 2 Kings xvii. 21. 1 Sam. viii. 7. 1 Kings xii. 16. Hof. v. 13. vii. 11. Exod. xxxii. 2. 1 Kings xi. 28. Hof. ii. 8. 1 Kings xii. 48. Ezek. xxxvi. 25. Hof. vi. 10. Deut. xxxiv. 17. Is. xlv. 10. xlv. 5. Jer. x. 3. Acts xix. 26. Gal. vi. 7. Eph. iv. 14. Eccl. v. 16. Pr. xi. 29. Job iv. 8. Pr. xxii. 8. Rom. vi. 21. Jer. xxii. 28. xlviii. 38. 2 Tim. ii. 20. Ps. xxxi. 12.

NOTES.

This is a sermon of thunder, but who hath ears to hear?

Kings] Saul, Jeroboam, Zechariah, or foreign kings fled to as saviours. They had renounced thus David and his throne. Is not this the case of all till they return to God? We will not have this man to reign over us.

I have not known] acknowledged.

Idols] the calves, especially of Dan and Bethel; so they renounced God and their king.

Cut off] excision, rejection. The sure event of rebellion and idolatry.

Cast off] God begins with the spiritual defection,—the capital Samaria—the seat of the king and princes.

Kindled] A God unreconciled by Christ is a consuming fire.

Till we are cleansed from our idols promised, Ezek. xxxvi.

Probably when the idolatrous schism was esta-

blished, and about the declension of the kingdom, the calves might be removed to Samaria, might be there at the overthrow of Hoseah. The fire of temptation and trial is to purge away dross.

Cleansed] the word means that purification which gold receives by a refiner's fire.

From Israel] a rebellious tree—This calf, this rebellious fruit.

The workman] of a proud revolting heart is the author, therefore not the true uncreated triune God.

Sown the wind] noise, form, appearance. The seed is not the incorruptible word of God—Little stalks, and ears of hypocrisy—no sacred fruit of everlasting glory.

Swallowed] up at length for ever. Samaria is thus by her idolatry the source of CAPTIVITIES without end.

A vessel] &c. even as the Jews are esteemed now in all nations.

VAIN REMEDIES.

CHAP. VIII. Ver. 9, 10.

Now they have gone up to Assur.

Ephraim

Ephraim is a wild afs alone by himself.

They have granted loves ; yea, though they shall grant among the nations, yet will I gathem, and they shall sorrow a little for the burthen of the King of Princes.

SCRIPTURE COMMENTARY.

See 2 Kings xv. 19. xvii. 3. Job xxxix. 8. Jer. ii. 24. If xxxii. 14. Job. xi. 12. Jer. ii. 24. Dan. v. 21. 2 Kings xvii.

NOTES.

They have gone] not to God, but have fled to a refuge of lies.

A wild afs] such fugitives are compared to this animal.

The wild afs is a tenant of the desert, Job xxxiv. 5. xxxix. 5. It is described by Pliny, lib. viii. l. 3. It burns with lascivious fires. Zenophon testifies the wonderful swiftness of this creature, when urged

by them it pursues the females. Thus Israel burning with idol fires, runs after the gods of the nations.

Granted loves] given up their affections to idols.

A little] compared to eternity.

The King of Princes] a title of the monarchs of Assyria, according to the swelling assumptions of the orientals.

Woful CONSEQUENCES of CHURCH CORRUPTIONS.

CHAP. VIII. Ver. 13, 14.

Because Ephraim hath multiplied altars to sin, I will write to him the great things of my law. They were accounted as a strange thing.

For

For the sacrifices of mine oblations they have offered flesh, and they have eaten it up.

JEHOVAH hath not accepted them. Now he he will remember their iniquity, and visit their sin. They shall return to Ægypt, for Israel hath forgotten his maker, he hath built palaces, and Judah hath multiplied defenced cities; but I will send a fire into his cities, and it shall devour her palaces.

SCRIPTURE COMMENTARY.

See Josh. xxii. 16, 23. Deut. xii. 5. 1 Kings xii. 30. xiii. 34. Hof. x. 1. xii. 11. Deut. iv. 28. Jer. xvi. 13. Matt. xiii. 33. Eph. iii. 10. Deut. vi. 7. 2 Chron. xxxiv. 2 Kings xxii. 13, xxiii. 2. Hof. xii. 11. Is. lxvi. 3. Jer. vii. 21, Prov. xxi. 27. Amos v. 22. 2 Kings xvii. 4. Deut. xvii. 16. Jer. xlv. 12. Deut. xxviii. 68. Es. xi. 11. 2 Kings xvii. 4. Is. li. 13. Deut. xxxii. 6. 2 Kings xxv. 8. Jer. v. 17. Mic. v. 10. Is. xxii. 8. 2 Kings xviii. 16, i. 7. 2 Kings xviii. 13.

N O T E S.

St. Austin long ago remarked, that as the church grew corrupt, ceremonies multiplied. They forsook God's altar, to follow many idol ones. They shall be punished by that wherein they offended. The more they seduced others, the more they contracted guilt themselves, consequently increased the severity of their punishment.

I will write] by a spirit of judgement; — *great*

things] of divine justice, law-curses, plagues, punishment.

A strange thing] with so many altars, sacrifices, rites, priests, &c. to be thus accursed.

For the sacrifices] which I appointed, they offered flesh. Not being according to the word, their rites were like the slaughter of the butcher. *Have eaten*] accordingly.

Where.

Wherefore, as the seed of Cain, unaccepted of God, their impious abuses of his worship shall keep vengeance on their heads. In all these instances they have forgotten God.

But, notwithstanding all this, they raise edifices of

noble architecture, and fortify with towers their habitations.—How vain! when God in a moment will consume them with the fire of his indignation, and they shall become as the stubble.

DISCOURSE VI.

The BACK-SLIDER.

The DEFECTION declared in general Terms.

CHAP. IX. Ver. 1.

Rejoice not, O Israel, for joy, like other people, for thou hast committed whoredom from under thy ELOHIM.

Thou hast loved a reward upon all the floors of corn.

SCRIPTURE COMMENTARY.

See 2 Kings xiii. 35. xv. 19. Hof. ii. 11. James iv. 9. Exod. xxxii. 1, 9. Deut. iv. 15. Exod. xx. 4. Deut. v. 8. Ezek. xvi. 31. Judg. xix. Amos iii, 2. Jer. ii. 1.

NOTES.

Rejoice not] O Israel, the whole nation. How blind in such a matter of deepest sorrow!

Like the nations] they are true to their false divi-

nities—*Thou*]—false to the true God—Israel expected to reap advantage, therefore rejoiced. They knew that God prohibited idols, but they were mistaught by

by their priests to believe that it was lawful to worship God under the similitude of a calf.

Rewards] God gave plentiful harvests, rich vintages; they ascribed

these to their idols; therefore, spurred by avarice, they idolized more abundantly; they multiplied altars; every floor having its respective deity.

THE PUNISHMENTS.

CHAP. IX. *Ver. 2.*

1. OF PENURY.

The floor and the wine-fat shall not feed them, and the new wine shall fail in her.

SCRIPTURE COMMENTARY.

See Hof. iv. 10. Hag. ii. 16. Joel i. 4, 11. Hag. ii. 1. iii. 17. Hab. iii. 17.

NOTES.

This is *pæna talionis* — taken away from the infamine both of bread and wine, literally, spiritually. Abused mercies are justly

grateful; but if we repent, this is yet mercy.

2. CAPTIVITY.

CHAP. IX. *Ver. 3.*

They shall not dwell in JEHOVAH'S land; but Ephraim, he shall return to Misraim; and they shall eat unclean things in Assur.

SCRIP-

SCRIPTURE COMMENTARY.

See Lev. xxv. 23. Ps. xxiv. 1. Lev. xviii. 20. Ez. iv. 13. If. ii. 11. Hof. viii. 13. 2 Kings xxv. 26. Ex. xiv. 13. Deut. xxviii. 6, 8. Dan. i. 8. Acts ii. 8. Ez. iv. 23.

NOTES.

They] such monsters shall not dwell in *the land*, that is Canaan, — Heaven, — no evil can enter there, or there abide.—Angels, men testify this. Ægyptian bondage and Assyrian impurity, their miserable lot. Famine so great, they shall eat unclean things, Luke xv. 16.

3. LIBATIONS, SACRIFICES, FEASTS, rejected.

CHAP. IX. Ver. 4, 5.

They shall not pour out wine to JEHOVAH — They shall not be pleasing unto him.

Their sacrifices—to them as the bread of mourners; all that eat thereof shall be polluted, for their bread for their soul shall not come into the house of JEHOVAH.

What will ye do at the day of appointed meeting? and in the day of the feast of JEHOVAH? For lo! they are gone because of destruction.

SCRIPTURE COMMENTARY.

See Gen. xxxv. 14. Exod. xxx. 10. If. lvii. 6. Jer. vii. 18. Prov. xxxi. 6. Jer. xvi. 7. Ezek. xxiv. 17. Lev. xxi. 1. Num. xix. 14. Levit. xxii. 4. Deut. xii. 7. xxvi. 14.

L

NOTES.

NOTES.

Pour out] on the altar as commanded, drink offerings.

Mourners] they are defiled, separated persons;—whatever they do is contaminated. A transgression of the law imputed to our persons pollutes all our actions, however moral in their matter, or nature; hence no works are accepted before justification.

Their bread] is not the pure bread from heaven,

shall not come into the temple of the living God; Christ only entereth into the Holy of Holies.

What will ye do] O think in time! at the appointed meeting of the judge, and the judged, in the day when the saved shall sit down to the feast of God for ever. If then we are undone, weeping or gnashing of teeth for ever! — Reflect —

PUNISHMENTS on PUNISHMENTS.

CHAP. IX. Ver. 7, 8, 9.

Misraim shall gather them; Moph shall bury them; the desirable place for their silver; the nettle shall possess them; the thorn shall be in their palaces.

The days of visitation have come.

The days of recompence have come.

Israel shall know the prophet is a fool, and the man of the wind mad.

He that watcheth with Ephraim the PROPHET, with my ELOHIM. A snare of the fowler upon all his ways—hatred in the house of his ELOHIM.

They have deepened; they are corrupted, as in the days of Gibeah. He will remember their iniquity—he will visit their sins.

SCRIP-

SCRIPTURE COMMENTARY.

See Ezek. xxix. 5. Is. xxxiii. 13. xxxiv. 13. *Also*
 Job xxxiv. 11. Num. xiv. 18. 2 Kings ix. 11. Jer.
 xxix. 26. 1 Kings xxii. 23. Mic. ii. 11. Judg. i. 20.
 Hof. viii. 13.

NOTES.

Famine once caused Ægypt to gather Israel. Again, a greater famine shall have greater effects. But now Ægypt shall gather to destroy. This the second death, a spiritual Ægypt and Sodom.

Moph] Is. x. 13. Memphis, a noble city of Ægypt.

Defrable places] ruin shall overspread, as nettles and thorns uncultivated fields.

Thou hast committed whoredom] therefore days of visitation; — loved a reward] therefore days of recompence according to thy ways.

Israel] shall know by sad experience, this sin avenging God.

The prophet] wiser in his own eyes than God; bolstering sinners with deceitful hopes, and lying declarations, is a fool.

The man of the wind] sowing wind, and reaping the whirlwind is mad.

But he that watcheth] The true prophet, not led by his own spirit, but is with the THREE ONE. —

Haply that prophet that should come into the world is a share—for the falling of such—on all *the ways* of the false prophet.

Hatred] the principle of Satan's kingdom and religion, as love of God's. His ELOHIM, what the false prophets worship as God — Devils — Agents of various sorts — Idols of imagination.

They have deepened] more and more exercised craft, guile, deceit, to destroy, to ensnare; become more profligate till corrupted, as in days of Gibeah.

The fact is well known, but perhaps it is not so well considered — That horrible fact was defended and justified, not only by the citizens of Gibeah, but by the whole tribe of Benjamin, such universal depravity reigned.

He will remember] their spiritual whoredom.

He will visit] their love of rewards, fruits of sin, see ver. 1.

These are fruits of unbelief, and hatred of God.

Their

Their BACK - SLIDING more particularly described.

CHAP. IX. Ver. 10, 11, 12, 13.

I found Israel like grapes in the wilderness—I saw your fathers as early fruit in the fig-tree in her first season—They went in unto Baal-Peor, and separated themselves unto that shame, and their abominations were according to their LOVE.

Ephraim shall fly away as a bird ;—their glory from the birth, and from the womb, and from their conception.

But if they should bring up his children, yet I will make them childless among man.

Moreover, woe unto them, when I shall look away from them.

Ephraim, as I beheld unto Tzor, is planted in an habitation, but he shall bring forth his children to the murderer.

SCRIPTURE COMMENTARY.

See Josh. xxii. 16. Num. xxv. 3. Ps. cvi. 28. 1 Kings xvi. 31. Deut. xxix. 17. 2 Kings xxiii. 13. 2 Chron. xv. 8. Amos iv. 4, 5. Deut. iv. 11, 27. xxviii. 62. Lev. xxvi. 22. Ezek. xxvi. xxvii. xxviii.

NOTES.

Like grapes] pleasing to behold, but sour to taste.

Figs] unripened by the sun, bitter—They were so in the wilderness—Yet in that early state, the seduc-

tion by Baal - Peor, that obscenity of Moab, and Priapus of the Romans, dishonoured God, destroyed Israel.

Sepa-

Separated] by spiritual adultery;—*that shame*] the obscene idol; a shame to decency, good-sense, morality.

Abominations] a common Hebrew name for idols; they multiplied according to their love.

Ephraim] the present children of such rebellious fathers shall swiftly vanish away. This is the punishment.

Their glory] not God; but the flourishing state of the land, opulence, dominion, arts and arms.

Children] the fruits; sin shall blast, there shall be no maturity, for I will destroy root and branch.

Moreover] fresh punishment—O what a sin avenging God!

The septuagint render, I shall look away, by my flesh is of them—They read Bissuri, my flesh, or my incarnation, instead of Besuri, when I shall look away.

The Jews are charged with corruption of the text, but not justly; for God is speaking of Israel, and of the tribe of Ephraim, — whereas Christ came of Judah.

I beheld] the king of

Israel, extending his dominion even to Tzor or Tyre, a celebrated maritime city of Phœnicia.

An habitation] the whole fertile, cultivated, planted, settled;—but *his children*] people, subjects—shall increase only to be destroyed by murdering carnage, in battle before their enemies—or as they, with confederal rites, made their children go through the fire to Moloch, whereby they were destroyed; so shall the murderer punish with eternal death, their horrid rebellion and ingratitude.

Satan has two distinct ends, by setting up human sacrifices among the nations, wholly blinded by him; 1. to mock and deride the great sacrifice for sin; 2. to gratify this implacable cruelty, delighting to destroy men.

Cæsar tells us in his Commentaries, that they were practised in Britain; what he observes is remarkable, that esteeming man's life the most acceptable offering to the Gods, they slew upon their altars an human victim, to render them propitious.

HOSEA'S PRAYER.

CHAP. IX. Ver. 14.

Give them, O JEHOVAH, what shalt thou give them? Give them a miscarrying womb, and withered breasts.

SCRIPTURE COMMENTARY.

See Job iii. 3. Jer. xx. 14. Luke xxiii. 29.

NOTES.

A prayer breathing compassion—God says, they shall bring forth their children to the murderer;—nay rather than Israel should thus be slain, let them never exist—Give for this purpose barren or miscarrying wombs, and withered dry breasts.

Their CIVIL DEFECTIONS.

CHAP. IX. Ver. 15, 16, 17.

In Gilgal all their wickedness; therefore, even there, I hated them for the wickedness of their doings.

I will drive them out of my house — I will love them no more — Their princes are all revolvers.

Ephraim is smitten — Their root is dried up — They shall bear no fruit.

Moreover, though they bring forth, I will slay the desirable things of their wombs.

My

My ELOHIM will abhor them, because they have not hearkened to HIM.

And they shall be vagabonds among the nations.

SCRIPTURE COMMENTARY.

See Hof. iv. 15. Amos iv. 4. v. 5. 1 Sam. x. 8. Hof. xii. 11. Eph. ii. 19. 1 Tim. iii. 15. Heb. iii. 6. 2 Cor. vi. 16. If. liv. 7. Lev. xxvi. 28. Deut. iv. 27. 1 Chron. v. 26. 2 Kings xv. 29. Deut. xxviii. 63. Gen. iv. 12. James i. 1. Mic. ii. 10. Rom. xi. 20.

NOTES.

In Gilgal] all other places were infected, but here vice appeared in full bloom, and the measure of crimes was running over. Gilgal, all holy in reputation, all ungodly in fact; it signifies, a rolling away, because there God rolled away the reproach of Ægypt.

Therefore] the sanctity of the place or profession shall not avail; their doings bring down divine vengeance—behold after what manner.

1. *I will drive*] as Christ, the buyers and sellers, such impious wretches, out of *my house*, which they have made a den of thieves.—Some of the ten tribes might probably ascend up to the temple at the solemn feasts, but the temple shall be destroyed.

2. *I will love*] I will own no more such a place or people.

3. *Their princes*] who should by government and example prevent such defection, are all revolters. The noble, rich, great, universally, infidels; perhaps there might be philosophers, or literati among them, that might talk of one supreme being, an idol of their imagination; but they knew not JEHovah—ELOHIM the true God, had they been his people, they would have had his spirit, and the fruits of his spirit are allegiance, and an universal morality, together with the love of God, and love of man.

Ephraim] their king, is smitten with the rod of vengeance. *Their*

Their root] all true life of God is dried up. How can there be fruit unto holiness, or in the end everlasting life?

My ELOHIM] happy case! like Noah midst a sinking world, to be singularly walking with, and possessing the true God. — This is the prophetic Amen.

HIM] JEHOVAH—How plain a confirmation of a plurality of persons, the sacred ELOHIM in a unity of essence, of one god-head.

Vagabonds] as we behold the Jews, all over the world. See vain philosopher; see the verification of this in every Jew. — Repent of that philosophy.

THE CAUSE AND EFFECTS OF THIS DISPERSION.

CHAP. X. Ver. 1, 2, 3, 4.

Israel, an empty vine—He will place fruit to himself—According to the multitude of his fruit, he hath increased the altars—According to the goodness of his land, they have made goodly statues.

Their heart is divided—Now they shall be laid waste—He shall break down their altars—He will dash in pieces their images.

For now they shall say to us, no King—Because we feared not JEHOVAH—But the King, what will he do for us.

They have spoken words, execrations—striking a covenant falsely.

Thus judgment springeth up as hemlock in the ridges of the field.

SCRIPTURE COMMENTARY.

See Is. v. 2. Luc. xii. 21. Zec. vii. 6. Hof. ix. 16. Deut. xiii. 5. Jer. ii. 28. xi. 13. Psalm xxxiv. 21. Is. xxiv. 6. Joel i. 18. Exod. xx. 4. 1 Sam. viii. 19. 2 Kings xvii. 3. Jer. iv. 3.

NOTES.

NOTES.

Self] is a vine—wild—empty of good—full of evil—vain is labour bestowed upon its culture. This in the will, end means, judgment, is the source of all evil. How strong in rebellion and idolatry! spiritual blindness, how dreadful! The pernicious fruits of this original depravity are in proportion to its empire over us.

Their heart] is divided by fatal adulation, and permanent rebellion, crying peace when there is no peace in their ways.

They shall be laid waste] with universal ruin, by the armies of the living God.

They say] in their dispersion, we have no king, other lords reign over us. They acknowledge the cause of their dispersion at this very hour—Ask a Jew why his nation is in the condition all the world sees—here is his reply.

But the King] (cap. 3.) the crucified king of the Jews, mention him to them; here is their unbelief. — What will he do for us? He is a stumbling-block;

the times are in the FATHER'S hand. They have

1. *Spoken words*] made mere, vain, fraudulent pretences, under all their rebellions, and during their dispersion.

2. *Execrations*] A curse is usually the predicate, when Berith or a covenant is the subject; for when they cut a covenant (as the letter of the text is) between two parties, by dividing some animal, it was usually ratified with an oath, and execration of those who violated the terms—What an execration! his blood be on us and on our children. What curse upon curse, and wrath upon wrath, upon these unhappy people!

3. *A covenant*] with hell and death, whilst this remains unbroken.

Judgment] decisions of every kind, and in all cases, shall spring up — as *ben-lock*] on the ridges of the field, poisonous in quality, fatal in effects.

Such defections both civil and ecclesiastical were found amongst them.

DISCOURSE VII.

5. To the CALVES.

CHAP. X. Ver. 6.

The inhabitants of Someron shall shrink.
For his people shall mourn over him, but
his Chemarim shall rejoice over him, over his
glory—for he is departed from them.

He himself also shall be carried unto Assur,
for a present to King Jareb.

Ephraim shall receive shame, and Israel
shall be ashamed of his own counsel.

SCRIPTURE COMMENTARY.

See Deut. iv. 16. Num. xxi. 29. 2 Kings xvii. 3.
Hof. v. 13. 1 Kings xii. 28. 2 Kings xvii. 4.

NOTES.

Calves] feminine, cow-
calves; 1. in contempt;
2. to denote their origin,
namely, the red cow of
Ægypt.

Mention is made but of
one; some think the calf
of Dan was destroyed; but
the calf of Bethel might be
named plurally, as com-
prehending the sum of all
their idolatries.

The Samaritans] the peo-
ple of the capital shrink;

here is the difference be-
tween the love of God and
of an idol, in time of dan-
ger; the former inspires
courage, the latter injects
terror, the fruit of guilt.

The people] mourn,—the
priests rejoice] S. Jerom
solves the difficulty by say-
ing, that when the finances
of the nation were at so
low an ebb, that they could
not discharge the Assyrian
tribute. They agreed to
send

send the golden calf, but the priests sent one of brass gilt, and divided the gold of the real idol among themselves; the one mourned because of the supposed loss, the other rejoiced at the real gain.

Chemarim] idolatrous priests, so called from their skin being burnt or scorched by continual fumigations.

Carried] how helpless !

His glory] so they term what God in the next verse declares to be shame.

A present] to the Assyrian monarch, to flatter his vanity. Where are the gods of the nations, boast his commanders.

Ephraim] king and people overwhelmed with indignity ; their idols impotent, and born in triumph amid insulting conquerors.

Their counsel] human ; suggesting vainly means, to elude vengeance, found in event folly. Their proud boasting of the rewards of their idolatries now fled away.

THE DESTRUCTION OF SAMARIA AND BETH-AVEN.

CHAP. X. Ver. 7, 8.

Someron is extinct ; her king, like foam upon the water.

The high places of Aven shall be destroyed ; the sin of Israel.

The thorn and the thistle shall come up upon their altars, and they shall say to the mountains, cover us, and to the rocks, fall on us.

SCRIPTURE COMMENTARY.

See Hof. iv. 15. 1 Kings xii. 30. Hof. xiv. 16. Deut. ix. 21. Jud. vi. 2. Is. ii. 10. Luc. xxiii. 30. Rev. vi. 15. ix. 6.

NOTES.

After three years siege, Samaria taken, and the kingdom of Israel extinguished.—*Her King*] foam, the throne of David eternal.

High places] probably about Bethel, many idolatrous groves on the hills, where the worshippers of the calf met.

Aven] the place and the idolatry denoted.

The sin] eminently of the people.

Thorn and thistle] on their altars, evident signs of desolation. Lastly, the idolatrous infidels cry to rocks and hills to cover them, that they may see no more wrath.

Here is the punishment ; 1. Samaria the capital is destroyed ; 2. the King cut off ; 3. the groves and altars desolated ; 4. the worshippers overwhelmed with agony and terror.

The SIN charged. — REPENTANCE urged.

CHAP. X. Ver. 9, 10, 11, 12.

O, Israel, thou hast sinned from the days of Gibeah. There they stood, the battle in Gibeah against the children of Israel ; iniquity will not overtake them.

According to my purpose, I will both chastise them, and the people shall be gathered against them, in the binding them for their two fountains.

Now Ephraim, as an instructed heifer, I have loved to correct,—for I have passed over upon the goodliness of her neck.

I will cause Ephraim to ride ;—Judah shall plough, Jacob shall harrow for him.

Sow for yourselves for righteousness ; —
reap

reap ye for the mouth of mercy ; — plough ye for yourselves, a ploughing for time to seek JEHOVAH, till he come and shower down righteousness to you.

SCRIPTURE COMMENTARY.

Gibeab, Jud. xviii. 30. 2 Sam. iii. 34. vii. 10. Jud. xix.

Chastise, Deut. xxviii. 63. Prov. iii. 12. Amos iii. 2. Heb. iii. 10. Jer. vi. 37.

God's husbandry, Matt. xiii. 23. Luc. viii. 15. 1 Cor. ix. 10. Gal. vi. 7. Rom. vi. 22. Luc. vi. 38. Jer. iv. 3. Eph. iv. 22. Colos. iii. 5. Gal. v. 24. If. lv. 10. Jer. xi. 11. Heb. iii. 13. Matt. vii. 7. Heb. x. 36. Jer. xxiii. 6. Dan. ix. 24. John iv. 25. Heb. vi. 4. 2 Pet. ii. 21. John vi. 35.

NOTES.

Days of Gibeab] a reference to that enormous sin, Jud. xix. &c.

Stood] the Gibeonites, and they of Benjamin, who defended in arms that horrid deed.

Purpose] will, desire, good, and merciful.

Two fountains] of sin — the calves of Dan and Bethel.

A taught heifer] instructed in the husbandry of darkness ; — *to correct*] to thresh as corn.

Upon the goodlines] of her neck refusing my yoke. The Assyrian and Ægyptian shall lay heavy yokes when I pass over in judge-

ment ; — *goodly*] fertile, a land of corn and wine.

I will cause] this appears to be a promise. Ye are God's husbandry, says the Apostle. The abrupt exhortation to excite us to set about the divine labour confirms it.

Sow] all things are ready for your eternal welfare — not the wind, not in wickedness, but in everlasting righteousness, as husbandmen of God, where he that soweth and he that reapeth shall obtain wages of life everlasting — This is both becoming and advantageous. *The seed*] the doctrine and rule of righteousness,

ousness, taught and contained in the word of God.

The mouth of mercy] saying, come ye blessed of my father.

Plough ye] labour in the fields of God—Take up the sacred cross.

It is time] yea, an ac-

cepted time, a day of salvation. — Now, he says, they that seek shall find.

Shower] down remission of all our sins, and the righteousness of God, to cover us from the vengeance coming on the ungodly.

Final CHARGE of REBELLION, with its ISSUE.

CHAP. X. Ver. 13, 14.

Ye have ploughed wickedness ; ye have reaped iniquity ; ye have eaten the fruit of a lie.

Because thou didst trust in thy way, in the multitude of thy mighty men, therefore shall a TUMULT arise among thy people ; and all thy fortresses shall be laid waste, as Shalman laid waste BETH-ARBA, in the day of battle.

The mother was dashed in pieces upon the children.—So, O Bethel, he shall do unto you, in the face of your great wickedness. — In a morning the King of Israel shall be utterly cut off.

SCRIPTURE COMMENTARY.

See Is. lv. 2. Rom. vi. 22. Is. xl. 20. Is. xxix. 8. Job iv. 8. Prov. xxii. 8. Gal. vi. 7. Is. ix. 5.

N O T E S.

Wickedness] idolatry, whoredom, rapacity, inordinate affection.

Iniquity] the punishment of iniquitous deeds ; after reaping, *have eaten*] rebelliously ;

liously ; the fruit of a *lie*] hypocrisy ;—*thy way*] the worship of the calves.

Mighty men] flourishing state of civil and military power ; auxiliaries, favourers of idolatry ; so it is, as we sow we reap ; death, sin's wages ; we eat, driven by our carnal appetite ; we find present satisfaction and future sorrow. This proceeds from self-confidence, and rash presumption.

A tumult] of hellish passions ; all thy confidence, laid waste.

Sbalman] this history is not recorded in scripture ; an horrid cruelty commonly known in the prophet's days.—So shall root and branch, parent and offspring, be destroyed in the day of divine vengeance.

The King] Hoseas, 2 Kings xvii.

DISCOURSE VIII.

The COMPLAINT.

GOD'S BENEFITS. — MAN'S INGRATITUDE.

CHAP. XI. *Ver.* 1, 2, 3, 4.

When Israel (was) a child, then I loved him, and from Misraim I called my son — They called them—so they departed from their faces. They will sacrifice unto Baalim, and they will burn incense unto graven images.

But I taught Ephraim to go, taking them by their arms, but they knew not that I healed them. In the corruptions of Adam I will draw them, I will be unto them as they that lift up the yoke over their jaws, and I will stretch out food unto him.

SCRIPTURE COMMENTARY.

Ægypt, Ezek. xvi. 5. xxiii. 3. Hof. ii. 15. Exod. iv. 22. Matt. ii. 15. Jer. ii. 2. Deut. iv. 20.

Called vocation, Heb. iii. 1. 1 Pet. ii. 9. Col. i. 13. Eph. iv. 1. Phil. iii. 14. 2 Tim. i. 9. 1 Pet. i. 10.

Refusing,

Refusing, Jer. ii. 27. Psalm xcv. 9. Num. xxv. 1. Matt. xxiii. 31. If. xxx. 20. Heb. iii. 9.

Baalim, Exod. xxxii. 1. 1 Kings xvi. 31. 2 Kings xvii. 7. *Also* Deut. i. 31. xxxii. 11. Num. xi. 12. Exod. xv. 16. xix. 4. Ps. cvi. 23. Ps. cvii. throughout. Cant. i. 4. Ezek. xvi. 6. Levit. xvi. 23. Luke xvi. 23.

NOTES.

God, about to make manifest his goodness, and man's ingratitude, recapitulates his dealings with Israel.

A child] Israel's infant state in Ægypt.

I loved] it is the grace of God that is the source of all human happiness.

My son] typically Christ. The first age, is the infancy of the soul; first the calling in, and then the bringing out of the spiritual Ægypt, and state of bondage, to a state of freedom and adoption.

They called] the prophets, after the Exodus, the second state under the judges. God and his messengers call us to glory; we, through unbelief, turn away to idolatry. Call the world our Lord, and sacrifice bliss to our headstrong lusts.

I taught] by parental kindness, by forbearance. How often did they revolt during the state of the judges! God patiently ex-

pected their repentance; when they repented he always delivered them. — Man is born a wild ass's colt, he has need of that prophet that hath come into the world to teach him the divine will. This Christ doth by the spirit. He guides our steps into the way of peace

I drew] from the same gracious cause.—It is God that doth good in original depravity, and loathsomeness he finds us. The attractive power of a loving Redeemer's grace, sweetly effects our return to God.

Yoke] of sin; heavy, galling, cutting our flesh. Christ removes this yoke; gives ease and relief to the conscience; delivers from the dominion of sin and satan.

Food] We are not only weary and laden, but hungry, the soul is fainting. The same divine grace sets before us the true bread that cometh down from heaven.

This

This CHASTISED.

CHAP. XI. Ver. 5, 6, 7.

He shall not return into the land of MISRAIM, but Assur shall be his King, because they refused to return; and the sword shall slay in his cities, and shall consume his levers, and shall devour because of their own counsels; — for my people are bent to back-slide from me.

Though HE shall call them to EL, they will not unitedly extol.

SCRIPTURE COMMENTARY.

See Deut. xvii. 16. Exod. xiv. 13. 2 Kings xv. 19. and xvii. 4. 2 Sam. iii. 29. Jer. xxiii. 19. Hof. ii. 7. iv. 12.

Back-slide, Jer. viii. 5. Exod. xxxii. 8. Ps. cxxv. 5. Prov. ii. 13. Is. xxxi. 6. Heb. x. 38. Matt. x. 33. 1 Tim. v. 8. 2 Thess. i. 19. Prov. xiv. 14. Jer. vi. 28. iii. 6. Exod. xxxii. 1. 2 Chron. xii. 1, &c.

NOTES.

Assur] The corrupt heart covets the flesh-pots of Ægypt. Israel in the wilderness remembers these, and lothes the heavenly manna. When the Babylonian captivity approaches, God declares they shall be carried away captive, not into the land of Ægypt, but of Assyria;—so it proved to their sorrow for seventy

years. The defects and sins of the christian are chastened by buffetings of the spiritual Assyrian, but he returns to Ægyptian bondage no more.

The sword] depopulations of war, one of God's scourges.

Levers] branches used for that purpose, to remove weights; human means, vainly

vainly attempting to remove divine displeasure by their own strength.

Bent to back - slide] to wander from the way, will, and word of God ;—the warping from good by original depravity. Here is the warfare, here grace overcomes nature ; and we give thanks to God, who

giveth us the victory through Jesus Christ.

HE] The incarnate word shall call by his spirit, to EL the father—to duty, to obedience ; shall heal their back-sliding, yet they prove unthankful, — ascribing something of glory to themselves. Faith exalts Jesus, unbelief exalts self.

GOD the FATHER's unchanging
LOVE.

CHAP. XI. Ver. 8, &c.

How shall I fet thee, O Ephraim ! How shall I deliver thee up, O Israel ! How shall I fet thee as Admah,—shall I place thee as Zebaim ? Mine heart is altogether turned within me ; my repentings are moved within me. I will not execute the heat of my wrath ; I will not return to destroy Ephraim, for EL I,—and not man,—in the midst of thee the HOLY ONE ; and I will not enter the city.

They shall walk after JEHOVAH. He shall roar like a lion when he shall roar, and they shall tremble. Then the children of the sea shall tremble like a bird out of Misraim, and like a dove out of the land of Assur. Then I will cause them to rest in their houses,

JEHOVAH HATH SAID.

SCRIPT

SCRIPTURE COMMENTARY.

Admah, &c. Gen. x. 19. xiv. 2. and xix. 24. Deut. xxix. 23. *Mercy*, Lam. i. 20. Jer. xxxi. 20. If. lxxviii. 28. Jer. xxxi. 11. If. lv. 8. 2 Sam. vii. 14. Num. xxiii. 19. Matt. iii. 6. Ezek. xvi. 60. Exod. xxxiv. 6. Heb. xii. 22. Rom. xi. 5. Pf. xlviii. 1. John iv. 21. If. xxxvi. 20. *Obedience*, Mic. iv. 2.

The power and effects, Amos i. 2. Joel iii. 16. If. lxi. 1. Luc. iv. 18. Heb. i. 2. John i. 1. Rev. v. 5. Rom. x. 18. Heb. xi. 12. If. xxvii. 13. Jer. xxv. 30. 1 Tim. iii. 15. Gal. vi. 10. Eph. ii. 19. John xiv. 2. Luc. xvi. 19. John vi. 56. xiv. 17. and xiv. 3.

NOTES.

The father of mercies is unwilling we should perish, but had rather we should turn from our wickedness and live. He keepeth his covenant for ever, holy and reverend is his name.

Admah] earthly—Zeboim, poisonous. Two cities destroyed by fire with Sodom—No Lot escaped out of these.

I will not] The decree of mercy shall triumph. I am God — EL — the father, immutable; not *man*] mutable, implacable, vindictive. *Holy*] in my nature, operations; — in the midst of the church — of the faithful, sanctifying, cleansing the soul. *I will not*] enter as an enemy to destroy.

The means to this end is the mighty power of God, compared to the roaring of a lion; the lion of the tribe of Judah shall roar, cry aloud, and proclaim his everlasting gospel.

The subjects of this mercy, *the children of the sea*] the Mediterranean or west, bounding the promised land. They are in *Egypt*, in the house of bondage. *They tremble* at law-charges and condemnation. They are delivered, for it is God that justifieth who shall condemn? *Out of Assyria*] all power of sin and satan — They fly on wings of loving faith; they are kept

by the power of God art the faithful and true
 through faith unto salva- witness—Great and mar-
 tion, finally by virtue of vellous are thy works, Lord
 the same sovereign mercy. God Almighty—Just and
 They rest] enjoy an eternal true are thy ways, thou
 sabbath, in the many man- King of Saints, who shall
 sions of their father's house. not fear thee, Lord, and
 Hath said] Amen! thou glorify thy name.

COMPARISON. — JACOB'S EXAMPLE
 urged.

CHAP. XI. Ver. 12, &c.

Ephraim hath surrounded ME with a lie,
 and the house of Israel with deceit; but Judah
 yet reigning with EL, and with the HOLY
 ONES is faithful.

Ephraim feeding on the wind, and fol-
 lowing the east-wind all day long! he will
 multiply a lie and desolation; they will strike
 a covenant with Assur, and he will carry oil
 into Ægypt: but a controversy unto JEHO-
 VAH with Judah, and he is to visit upon Ja-
 cob, according to his ways, according to his
 doings, will he render unto him.

In the womb he supplanted his own bro-
 ther, and by his strength he was a prince with
 the ELOHIM. He was even a prince towards
 the ANGEL, and prevailed.

He wept, and he besought him. BETHEL
 shall find him, and there will he speak with
 us; for JEHOVAH, ELOHE, HASABBAOTH,
 his memorial But thou shalt be turned unto
 thy ELOHIM, keep mercy and judgment, and
 wait always upon thy ELOHIM.

SCRIP-

SCRIPTURE COMMENTARY.

Deceit, &c. Ps. lxxviii. 36. Is. xlv. 8. Ps. l. 1. 1 Kings xix. 4. Ezek. xix. 12. Gen. xli. 6. Hof. xiii. 15. Ps. lxxviii. 36. Isa. xlv. 18.
The Holy Ones, Es. lvii. 15. Hab. iii. 3. Apoc. iii. 7. Prov. ix. 10. John xxi. 19.
Covenant, Gen. xv. 19. Jer. xxxiv. 15. *Affyria*, Hof. v. 13. vii. 11. viii. 4. 2 Kings xvii. 3. *Also* 2 Chron. xiii. 4. xxx. 1, 6. Hof. x. 6. Is. xviii. last ver.
Jacob, Hof. x. 11. Gen. xxv. 21. xxxii. 28. Luke i. 33. Gen. xxviii. 13. xxxi. 3. Exod. iii. 15. Gen. xxviii. 21. xxxiv. 7. *See* Gen. xxv. Rom. ix.
Jehovah, Rey. xiv. Exodus iii. 15. vi. 39. Acts vii. 5. Heb. xi. 13.

NOTES.

Ephraim] the king —
Israel] his subjects; the whole realm somewhat alarmed at these menaces, think of amendment, confess their licentiousness, but will not part with idols. As armies besieged cities, or as hunters the beasts of the forest, they surround God with a lie, i. e. keep the calf—Numbers sufficient to surround, animated by false persuasions, deceived, undone.

But Judah] compared in this first respect, listens to the messengers of God, retains the holy services of God and his temple —
Reigning] spiritual things prove superior; this refers to Hezekiah's days.

Holy ones] What will become of that wretched philosophy, that imagines a God, and then adores a lie? The christian religion is alone true, because the true God in his essence and persons is there alone revealed and worshipped. To us men the knowledge of this true God is imparted, by the second person of the Elohim, the eternal word incarnated, who for us men, and our salvation, came down from heaven, suffered the penalty of the law by eternal compact, rose from the dead, ascended into heaven, and shall come in his glory to judge the quick and the dead. No man knoweth
the

the father, but the son, and he to whom the son shall reveal him. God in his persons is thus declared, Jos. xxiv. 19. ELOHIM, HOLY ONES IS HE—The singular joined with two plurals—This is the catholic faith, that the trinity in unity, and unity in trinity, must be worshipped.—Thus far Judah is right, and to be commended.

Ephraim] the king, alone mentioned, because the league with Assyria, and the bribery of Ægypt, peculiarly an exercise of the regal power, therefore he was chiefly guilty. — *Wind*] he feedeth on wind, a proverb; greedily pursues idolatry, but is not nourished but disordered.

A lie] continually multiply idolatrous inventions; *desolations*] persecutions of opposers—When they were terrified, instead of going to a forsaken God, made a league with Assyria, and bribed with balm of Gilead the Ægyptian.

A controversy] with Judah, as before with Israel; here they are culpable; their faith is pure, their manners are corrupt; — *their ways*] crooked; *doings*] perverse.

In the womb] Antithesis, unlike Jacob their fore-fa-

ther—His two names especially referred to;—*supplanted*] Jacob; — *Prince*] Israel — *His strength*] Christ, by blessing him, gave him strength to have victory, and to triumph—He exercised this power over another in a princely manner.

Angel] observe, this person is in Gen. xxxii. 24. called *ISH*, man or husband; but this angel is one of the ELOHIM, and therefore no created angel. He is God and man in his natures, angel in his office, even the angel of the covenant, Mal. iii. 1; and he is *so with us*] Immanuel—He is Immanuel—He is Jesus the son of God.

He wept] Here was the struggle of his soul, and he overcame by faith,

Bethel] The house of God shall find him, and all such conquerors,

His memorial] in the patriarchal religion altars;—anointed stones — pillars —To the Lord God of the armies of heaven and earth.

But] because I am thy God, thou shalt experience; 1. a returning to the true God; 2. a looking unto him by faith, with new obedience; 3. everlasting life.

The

THE INJUSTICE of COMMERCE.

CHAP. XII. Ver. 6, &c.

The merchant—in his hand the balances of deceit;—he hath loved to oppress. But Ephraim said, verily I am rich, I have found strength for myself in all my labours, they shall not find for me iniquity, which is sin.

But I, JEHOVAH thy ELOHIM, from the land of Misraim will nevertheless make thee to dwell in tents, according to the days of MOED;—for I have spoken by the prophets, and I have multiplied a vision, and in the hand of the prophets I have used similitudes.

SCRIPTURE COMMENTARY.

Avarice, Prov. xv. 17. xxx. 15. and xxvii. 20. Eph. v. 5. Col. iii. 5. Luc. xii. 15. 1 Tim. vi. 8. 2 Tim. vi. 7. 2 Cor. vi. 10. Prov. xxiii. 5. xxx. 8.

Oppression, 2 Kings x. 1 Kings xii. Amos iii. 4. Ps. vii. 16. Mal. iii. 5. Jer. xxiii. 13. Jam. v. 4. Ezek. xviii. 12. xx. 19. Zech. vii. 10. If. x. 1. Mic. ii. 2. Luc. xvi. 10. *Egypt*, Exod. xx. 2.

NOTES.

These people valued themselves highly upon their politics, especially with respect to the article of finances. The reigning maxim was, what is profitable is lawful. The commodities of the realm were laden with imposts and taxes. The merchant

defrauded the consumer, in number, weight, and measure, and quality, that he might at less expence satisfy the demands of the state. A government that professed to acknowledge the true God—saw nothing criminal in this.

In his hand] ready for fraud,

fraud, unjust scales — A crime more atrocious, as the things sold were dearer, while that very circumstance of dearness was a greater temptation to the crime, by reason of avarice — In the necessities of life the crime is aggravated with cruelty.

Loved] Impunity begets boldness; boldness numbs conscience; a numbed conscience suffers the passions as an headstrong horse to run away with us to ruin.

Said] the government, the king especially. *I am rich*] my coffers are full. The more oppression the more able to pay duties; therefore I shall not punish the injustice.

I have found] hitherto, and I expect to find, — *strength*] money, finews of war, pride of peace — *Labours*] ways and means.

They shall not find] no, not these troublers of Israel, iniquity in me. Aven,

probably in a sarcastic manner, retorting the name given for apostacy to Bethel. There is no idolatry, no wandering from righteousness; the necessities of the state demand the aid, and how can there be wrong?

But] I must agree with Junius and others, that this is a threatening. I brought you out of the wilderness into stately cities, but you shall be humbled again, as in the forty years correction, wandering in tents. Every Jew's house is now such a tent, he is dependent on all states, a vagabond, and like an Arab with no fixed habitation.

Moed] the appointed times for reading the laws, in the wilderness to the people, now used for any solemn feast.

For] I have used all the various kinds of revelation of my will to awaken them, but it is all in vain:

The same SUBJECT continued.

CHAP. XII. Ver. 11.

If Gilead, Aven, verily they have become a lie in Gilgal.

They

They have sacrificed bullocks, yea their altars are as heaps on the furrows of the field.

But Jacob fled to the field Aram, and Israel was a servant for a wife, and for a wife he kept the flock—And by a prophet, JEHOVAH made Israel to come up out of Misraim, and by a prophet he was preserved.

Ephraim hath caused wrath by his bitter deeds, and he shall leave his bloods upon him; and his reproach, his ADONIM shall render unto him.

As Ephraim spake, there was trembling—He was exalted in Israel,—But when he offended in Baal he died—And now they have added to sin, for they have made to themselves a molten image of their silver, and after their skill torments—All of them the work of the artificers! they saying, let the sacrificers of men kiss the calves.

Therefore they shall be like the morning cloud and early dew that passeth away; as the chaff he shall be driven from the floor, and as smoke from the furnace.

SCRIPTURE COMMENTARY.

Aven, &c. Hof. iv. 15. ix. 15. x. 3. vi. 8. and viii. 12.
1 Cor. viii. 4.

Jacob, Gen. xxviii. 21. xxxii. 28. and xxxi. 40.

Moses, Pf. lxxvii. 20. Jer. vii. 2. xxv. 4. Exodus iv. 16. xlvii. 1. Num. xii. 6. xxviii. 26. Deut. viii. 15. xiv. 27. Neh. ix. 13.

Idolatry, &c. 1 Kings xvi. 31. 2 Kings xvii. 7. and 23. Exod. xx. 3. Pf. xlix. 14. cxxxv. 18. Hof. viii. 6. Pf. viii. 4. Gen. ii. 17. *Moloch*, Pf. cvi. 37. 2 Kings xvi. 3.

xvi. 3. xxi. 6. 2 Chron. xxxiii. 6. Levit. xviii. 20
 Deut. xviii. 10. Jer. iii. 32. xxxii. 35.
The emptiness thereof, Ps. i. 4. xxxv. 5. Job .xxi. 18.
 If. xvii. 13. xxvii. 5. If. li. 6. Job xxxi. 27.

N O T E S.

If Gilead] We take the words according to the Vulgate and others, comparatively — Aven for Beth-aven—Gilead corrupted as much as Bethel—Gilgal is yet worse. — Gilgal, a city of Judah (*a lie*) worse than the calf-worship. — Hosea speaks this after the irruption of Tiglath-Pileser, when the Gileadites were destroyed, and before the destruction of Samaria, and of the remaining tribes of Israel.

The priests of Gilgal, instead of repentance plunged into idolatry, and the people left in the land eagerly crossed Jordan to worship innumerable idols.

Bullocks] merely so, not sacrifices.

Heaps] of stones gathered on the fallow lands, and heaped up to be carried away, so their altars.

Jacob] His story is now resumed that was broken off at the 6th verse. To correct the pride of Israel, God reminds them of the fugitive humble state of their ancestor Jacob, of his

servitude.—However, they slight the prophets of God, by a prophet God brought them up out of Ægypt, and preserved them in the desert.

Bitter deeds] Altars, statues, processions, high places, groves, &c.

Bloods] Guilt unpardoned — *Reproach*] what they termed glory.—His Adonim or Lords, the Assyrians, in whom Israel trusted, and to whom he fled, shall render unto him — Punish him accordingly.

Having compared the most corrupted cities, the prophet compares the several æra's of idolatry, the calves of Jeroboam the first, the Baal of Ahab, and statutes of Omri, and the present raging height of this apostacy, the prelude of a general dissolution.

Ephraim] Jeroboam the first — *Spake*] commanded the calves to be worshipped — *there was trembling* (so our old Bibles) at the idolatry—But he was *exalted*, puffed up with his success in

in erecting a kingdom; but when his successors added to sin, set up Baal;—*He died*] Israel was a dead carcase, no sign of life at all.

But now] In the prophet's time there is an overflowing of idolatry, especially images of silver, resembling perhaps the household gods of the pagans, so that the land was filled with idols.

Torments] Machines, like the bull of Phalaris, to torment and kill human sacrifices in honour of the idol.

Moloch] to whom they caused their children to be offered up in flames—*saying*] hardened; the worshippers of the calves saying to the partizans of Moloch—*kiss the calves*] (an idolatrous custom) you are worse than us, it will be safer to adhere to our Gods.

Therefore they] Israel, in the midst of victory, luxury, pride, security, and glory, shall vanish as the fleecy clouds be dried up as dew, fly away as the light chaff, and become nothing as the smoke.

The same SUBJECT continued.

CHAP. XII. Ver. 11,

Yet I (am) JEHOVAH thy ELOHIM, from the land of Misraim, and thou shalt not acknowledge ELOHIM besides me, for there is no SAVIOUR but me.

I knew thee in the wilderness, in the land of droughts, according to their pasture they were glutted—They were glutted, and their heart was lifted up, therefore they have forgotten me.

Now I will be unto them as a lion, as a leopard I will watch by the way; I will meet them as a bear bereaved, I will tear the caul of their heart; I will consume them there; as a lion the beast of the field shall he tear them.

O 2

O Israel!

O Israel! thou hast destroyed thyself, but in me thine help.

Now I will be thy king, and he shall save thee in all thy cities; and thy judges to whom thou hast said, give me a king and princes.

I will give thee a king in my anger, and I will take him away in my wrath.

SCRIPTURE COMMENTARY.

Yet, Hof. xii. 9. Exod. xx. 1. Deut. xiii. 7. xxxii. 39. Is. xlv. 8. xlv. 21. xlii. 8. Is. xlv. 6.

Wilderness, Ps. cxliv. 3. Deut. ii. 7. Deut. iv. 35. Isai. xlv. 9. Exod. ii. 25. Amos iii. 2. Deut. viii. 15. Ps. cvii. 5. Deut. xxxi. 16. Deut. vi. 12. viii. 11. Exod. xxxv. 6. Deut. xxxii. 15. 2 Kings xvii. 13. Hof. iv. 7. viii. 14. Prov. xxx. 9.

A lion, &c. Deut. xxviii. 65. *Also* Jud. ix. 38. xvii. 8. Job xvii. 15. Is. xix. 12. 1 Sam. viii. 5. ii. 14.

N O T E S.

Yet] I, the THREE ONE, so gracious, particularly to thee, will form a people for my praise—I will not shrink back from that faithful oath; by a spirit of whoredoms possessing all mankind, they form a God of their own imagination, folly and pride; but I will enlighten thy heart, reduce thee to new obedience; thou shalt not acknowledge ELOHIM (plural, the persons) besides ME (singular) the unity of the Godhead.

ME] the word incarnated;—the only Saviour;

—Man's hellish foe mocks the proud attempts of morality or philosophy, to save from the curse of the law, he knows that without shedding of blood there is no remission of sins;—and while the wise in their own conceits, and the righteous in their own eyes, are counting the blood of the covenant unholy, and are trampling thereon by unbelief, he knows he has them as safe as whoremongers, thieves, and drunkards.

The wilderness] proves human,

human, apostate nature. The manna and the quails glutted them carnal security, pride, presumption, back-sliding, mark this state.

Now] this rebellion shall be punished; the instruments for cruelty, fierceness, destruction, are compared to beasts of prey; the soldiery, especially of the Assyrians, to lions, panthers, bears, their bodies were often covered with the skins of these wild beasts.

O Israel] all this destruction is the fruit of thy own ways;—thou hast rejected God. It is remarkable, that while the Jews were renouncing a theocracy, and were desiring a

king, the Athenians were renouncing a king, and choosing a theocracy.

Help] out of this ruin by redemption and renovation.

Now I will be thy king]

Although rejected, I shall exercise my sovereign power, I shall save my people in every place that call upon my name. Of old, in the days of the judges, thou didst rebelliously demand a king, and I gave Saul. Now I will give thee for thy rebellions another, even Hosheah, and he shall be destroyed with his capital by the Assyrians —Bad princes are divine judgments——Men are scourged by the reign of any one lust.

C O N C L U S I O N.

CHAP. XIII. Ver. 12, &c.

The iniquity of Ephraim is bound, his sin is hid. The pains of a woman in travail shall come. He an unwise son! because, time he should not stay long in the breaking forth of children.

From the hand of SHEOL I will redeem them, I will ransom them from death. — O death, I will be thy plagues! — O SHEOL, I will be thy destruction — Repentance shall be hid from my eyes.

When

When he shall be fruitful among brethren, an east-wind of JEHOVAH shall come, ascending from the wilderness, and his spring shall become dry, and his fountain shall be dried up; he shall spoil the treasury of all the vessels of desire.

Someron shall be destroyed, because she hath rebelled against her ELOHIM — They shall fall by the sword.

The little ones shall be dashed in pieces. — The women with child shall be ripped up.

SCRIPTURE COMMENTARY.

Sin bound, Job xiv. 17. Pf. l. 21. Deut. xxxii. 34. Job xiv. 17. Matt xvi. 19.

The sense of guilt, Jer. iv. 31. xxx. 6. xlix. 24. and l. 43. Mic. iv. 9. Pf. xlviii. 6. 1 Thess. v. 3.

The promise, 1 Cor. xv. 55. 1 Pet. i. 18. 1 Cor. vi. 20. 1 Heb. i. 11. and 13. Heb. ii. 14. 2 Cor. v. 19. Mark xvi. 5.

Sheol, Pf. lxxxvi. 13. 2 Sam. xxii. 6. Prov. xv. 11. xxx. 16. Pf. cxxxix. 8.

Total ruin, Hof. i. 7. Ezek. xix. 12. 2 Kings xvi. viii. 12. Pf. cxxxvii. 9. Amos i. 13. Joel ii. 14. Jonah iii. 9.

N O T E S.

After blaming the folly of the impenitent, God concludes with the awful sanctions of religion. Salvation to the seed of the woman, and extirpation and destruction to the seed of the serpent for ever.

Iniquity] Aven, the idollary of the calf especially

—is bound, tied up safely, and hid, laid up in a secure place by the almighty to be produced in his own time.—We forget this, and are drowned in carnal security, till God produces the bundle of our transgressions, and sets them before our eyes.—Then *pains*]

of hell get hold of us, convictions of guilt sudden, sharp, and (without deliverance) mortal. — What folly to remain convinced, and not to be regenerated?

How are these delivered? *I will*] this is the sovereign cause. — Ephdem, *i. e.* ransom their condemned persons by the price of the blood of the son of God. — Egalem, *i. e.* as their Goel or nearest kinsman, by my incarnation redeem the forfeited possession. — From the power of Sheol. Literally, any deep, dark, dismal pit; used, relatively to punishment, for the grave, hell — The hades of the Greeks, and by them also used for the state of the dead; in this state we are all born,

under the law, and are under the power of hell, and accursed till Christ delivers us.

Fruitful] The particular prophetic declaration of Ephraim's state of old, — flourishing now as God is speaking, in civil arts and arms, in luxuries of all kinds; — but the Assyrian shall come as an east-wind from the desert upon the blossoms of Engeddi, and Samaria, now so secure, shall experience the desolating scenes of destructive war. — Shall be no more. — Secure sinner, the sword will one day thus awake and destroy thee for ever. — Mayest thou remember and observe the following words of God.

GOD's last and solemn ADDRESS to MAN.

CHAP. XIV. Ver. 1, &c.

O, Israel, return to JEHOVAH thy ELOHIM.

Thou hast fallen by thy iniquity.

Take with you words, and return unto JEHOVAH, say ye unto him.

“Thou wilt entirely take away iniquity,
 “and receive good, so we shall render to thee,
 “the calves of our lips. Assur shall not save
 “us, we will not ride upon horses, and we
 “will not say any more to the work of our
 “hands,

"hands, our ELOHIM——For orphans, in thee, find compassion."

I will heal their back-sliding; I will love them freely, for mine anger is turned away from him.

I will be as the dew unto Israel;—He shall grow as the city, and he shall strike his roots as Lebanon; his suckers shall go forth, and his glory shall be as the olive, and an odour unto him as Lebanon.

Ephraim (*shall say*) what to me any more with sorrows; I have answered, and I will look upon him.

I, as a green fir tree, from ME thy fruit is found.

SCRIPTURE COMMENTARY.

See Luc. xi. 2. Matt. vi. 9. Heb. xiii. 15. *Affur.* Hof. v. 13. vii. 11. viii. 9. and xii. 1. Isai. xxxi. 35. Prov. xxi. 31. Pf. xx. 7. Pf. xxxiii. 17. *Heal*, Hof. vi. 1, &c. 1 Tim. iv. 8. Ephes. i. 5. *Dew, all blessings*, Gen. xxvii. 28. Is. xxvi. 19. 2 Sam. i. 21. See Pf. xcii. 13. &c.

NOTES.

This is the last emphatic cry of a compassionate God, who hath ears to hear? Here is the sum and substance of all, a compendium of eternity.—It consists of five distinct parts.

1.) A declaration of the nature of our salvation; by the fall we have all departed from JEHOVAH; ELOHIM we are in rebel-

lion against the true self-existent supreme Godhead, in which is a plurality of persons—To return to any God but this, is to build a Babel, or by any other way than by the blood of the covenant, is to be deceived and undone for ever, or by any other power than by the Holy Ghost impossible.

2.) The

2.) The reason is, we are fallen by that Aven, that iniquity, that idolatry, which is caused by that SPIRIT OF WHOREDOMS that leads the whold world astray.

3.) We are directed how to return. — *Take with you words*] This may be called the Pater-noster of the Old Testament; it implies 1. faith, that God will save entirely from that Aven, that iniquity, and shall receive praises for ever; 2. That every agreement with hell and death shall be broken, that all the ELOHIM invented by men or devils, and adored on earth, shall be wholly re-

nounced; 3. That the ground of this is, God will have compassion on our fatherless state, and be our heavenly father.

But 4.) The event is healing—*I will heal*] free and reconciling grace, the spirit of God; we are taken from the desert of the world, and planted in the garden of the church, we strike root downwards, and bear fruit upwards; we grow in grace by the divine unction, and receive the living spirit of believing prayer.

5.) The whole of this to be ascribed to Ged — He is the green fir, the Alpha and Omega, Amen.

CONCLUSION, probably by the COMPILERS
of the sacred CANON.

CHAP. XIV. and last.

WHOSO IS WISE, AND HE SHALL UNDER-
STAND THESE THINGS, PRUDENT AND HE
SHALL KNOW THEM.

FOR THE WAYS OF JEHOVAH ARE RIGHT
— AND THE JUST SHALL WALK IN THEM,
BUT TRANSGRESSORS SHALL FALL THEREIN.

F I N I S.

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